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Contents

PAGE

I. NOTES OF RECENT EXPOSITION—Professor T. W. Manson's 'The Servant Messiah'—The Sadducees and the Pharisees—What Was the Scene of John the Baptist's Ministry?—His Twofold Task—The Impact of Ideas on the Course of Events—Life is Commitment—Man's Duty in the World 289

II. BOOKS ON THE PERSON OF CHRIST: EMIL BRUNNER'S 'THE MEDIATOR.' By Professor J. G. Riddell, D.D., The University of Glasgow 292

III. LITERATURE 295

IV. THE BRIDEGROOM PASSAGE. By the Reverend Roderic Dunkerley, B.A., B.D., Ph.D., Kelvedon 303

V. IN THE STUDY—
1. Virginibus Puerisque 305
2. The Christian Year 306

VI. A CENTURY OF ESCHATOLOGICAL DISCUSSION. By the Reverend G. R. Beasley-Murray, Ph.D., London 312

VII. RECENT FOREIGN THEOLOGY. By Professor H. H. Rowley, D.D., Manchester . . 316

VIII. ENTRE NOUS—Religious Education: The Early Training of Children in Prayer and Worship. 2. Problems by the Way—C. S. Lewis—Dr. Mott 318

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THE EXPOSITORY TIMES

Notes of Recent Exposition

A NEW book by Professor T. W. MANSON of Manchester is always a notable event. He always has something to say, and he 'has a way with him' in saying it. Apart from his exact scholarship, he has two gifts not given to all savants: first, a lovely lucidity of style, seasoned by a dry humour; and, second, a flair for looking at an old theme with new eyes, so that often he propounds new solutions to old enigmas. (Readers will recall how twenty years ago he startled us all with his corporate theory of the title 'Son of man.')

In the first chapter of the new book, *The Servant Messiah*,[1] he sets us thinking again about our old friends the Sadducees and the Pharisees. Dr. MANSON is not content with the time-honoured derivations of their names. So (to borrow language we have heard him use) he hoists two 'kites' in the hope that, having survived the pundits' 'flak,' they will stay up. One is that the Sadducees, so far from being the Zadokites, were really the Jewish 'Syndics' who, under the leadership of the Hasmoneans, formed an executive, administrative and judicial council, first known as the Gerousia and later as the Sanhedrin. The other suggestion is that the Pharisees, so far from being the 'Separatists,' were originally 'the Persianisers'—a nickname (like our word 'Romaniser') given them, possibly by some captious Sadducean critics, because so much of their 'new theology' (eschatology, angelology, demonology) was borrowed from Persia, and had no roots in the Scripture.

We leave these two highly original suggestions with the experts, and pass on to the second chapter of his book which is entitled 'The Messianic Herald.' It is, of course, about John the Baptist, and we have never read anything better on this subject. Let us summarize it for our readers.

We have two sources of information about the Baptist — the New Testament and Josephus. Using them, we may fix the date for the inception of John's mission in A.D. 28–29. When 'the word of God came upon John the son of Zacharias in the wilderness,' as Luke puts it, John knew that God was 'making history' and meant to use him for it. His ministry had two marks: first, it was a clear call to moral renewal; and, second, it had a clear reference to the Jewish Messianic hope. Repentance-preaching, baptism, Messianic announcement—each of these things had been done before. John was the first to connect all three in his mission. The upshot was that John's fiery words and activity earned for him the reputation of a dangerous agitator whom Herod must get rid of at all costs.

But does not Josephus say that Herod executed John because he feared his spreading influence would start a revolt, whereas Mark puts Herod's action down to John's denunciation of his 'affair' with Herodias? These two views (Dr. MANSON thinks) are not mutually exclusive. Probably John's criticism of Herod's marital adventures turned the tetrarch's suspicions about the potential revolutionary into a hate which demanded the Baptist's death. He adds, characteristically: 'It may well be, too, that Herodias felt that the only place where her marriage-certificate could safely be written was on the back of the death-warrant of John the Baptist.'

At this point MANSON makes a new (and, surely, true) suggestion. We have usually located the scene of the Baptist's activity in Judaea. But is this likely? Let us note that Luke says he came preaching over all the Jordan valley, and the Fourth Evangelist places his activity on the far side of the Jordan. Let us remember, too, that Herod, his executor, ruled not over Judaea but over Galilee and Peraea and shut him up finally in Machaerus. The inference is obvious. Not Judaea, where Herod's writ did not run, but Peraea was the scene of John's ministry.

When we come to consider John's baptism, our first question must always be, Whence did John derive his rite? Many guesses have been hazarded.

[1] Cambridge University Press; 10s. 6d.

Dr. MANSON (rightly, we opine) answers: 'From the Jewish practice of proselyte baptism.' (The evidence given by Billerbeck and Moore suffices to prove such baptism was in existence at the beginning of the Christian era.) The point—a very stinging one—of John's procedure was that he deliberately invited the so-called children of Abraham to submit to a rite which had been devised for heathens. 'You must begin,' he said in effect to his fellow Jews, 'where the unclean Gentile begins. Only so can you have any hope of sharing in the Good Time coming.'

For John saw his mission as prelude to something vastly greater. He was not starting a new sect. (Not the making of a new Judaism but the making of better Jews was his passionate concern.) He was preparing Israel to meet her God. And this is why his moral teaching seems to us so slight, so unoriginal. It was in fact 'an ethic of the interval.' —the genuine article—till God should come breaking in with judgment.

In the event, however, John's activity produced a band of disciples. Not only so, but there grew up a system of discipline binding them to their master and to each other. Two features it possessed: (*a*) common prayer (see Lk 5^{33} and 11^{1}), and (*b*) fasting (Mk 2^{18}). But note: we should not think of John as instituting 'spiritual exercises' for his followers: he was merely reviving the old Israelite ideal of the bareness and austerity of the desert life.

John's task was therefore twofold: first, to 'destroy the confidence that the Messianic hope was a gilt-edged security from which every reasonably good Jew might expect to draw a dividend'; and, second, to create a new Israel worthy to stand in Messiah's presence when he came. Alas, 'he did not know—how could he?—that it would need something thicker than Jordan water to bind the new Israel together, that the New Covenant which would create the new Israel must be sealed in Messianic blood.'

Take him all in all, this 'grim old Puritan' is undeniably an impressive figure. Amos of the Old Covenant is his nearest spiritual counterpart. Not only did his influence live on (as Paul found at Ephesus) but the Christian Church paid him the compliment of adopting three of his practices: baptism, fasting, and common prayer.

A lonely and not much loved figure, then, this John whom Jesus pronounced the greatest man that ever lived—outside the Kingdom of God. A magnificent failure, if you like. His was the last and most heroic effort of the Jewish legal religion to vindicate itself by producing changed lives—by compelling men to be good. It failed, and where it failed the gospel succeeded. Call John's story a tragedy, if you feel disposed to, but never forget his integrity, his courage, his passion for God and righteousness. Rather set him down with those heroes of the faith in He 11 who 'received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.'

We hope we have communicated something of the quality of MANSON'S book to our readers. If any be tempted to cavil, 'You have told us what he thinks about the Messianic Herald, but you have given us no idea what he thinks about the Servant Messiah himself,' we can only reply that the purpose of this 'Note' is to whet the reader's appetite and make him, like Oliver Twist, ask for more. We have given him an *arrabon*, as Paul would say, 'a first instalment' guaranteeing that the main consignment to follow is of the same high quality. Nobody who has a living interest in the Gospels can afford to miss this latest book of MANSON'S. He touches nothing which he does not illumine.

While it is obvious enough that a discovery like the use of iron or of steam marks the opening of a new epoch in history or leads to a social revolution, it is more difficult to trace with unchallengeable assurance the impact of ideas on the course of events. How far is it true that Hegel was the father of Totalitarianism or that without Nietzsche there would have been no Nazis, or that Calvinism is responsible for Capitalism? Are we convinced that the real religion of our generation is being conditioned by the tomes of Barth and Brunner and von Hügel and Berdyaev, by the analytical acumen of Marcel and the seething output of Existentialism, by the literary remains of Kierkegaard and the exquisite profundities of T. S. Eliot?

Dr. J. H. OLDHAM'S latest book, *Life is Commitment*,[1] is his estimate of the degree in which recent speculative and theological discussion does seep down to the level of common thought and practice and affect the general religious and political outlook. His own career gives weight to his judgments, for most of his work has been in conference

[1] S.C.M.; 12s. 6d. net.

with groups that combined openness of mind and sensitiveness to new ideas with a sense of responsibility for practical decisions. His connexion with the international and interdenominational organizations of churches and students kept him in intimate contact with large numbers of leading churchmen and theologians. At the same time the inevitable interaction in modern conditions between missionary enterprise and civil administration brought him into sympathetic discussion with many officials concerned and sometimes perplexed about the practical application of high theory. This background of experience may also be the explanation of what some may feel a curiously impersonal note in the writing. He does say that it is his reply to a welcome challenge to set down what he really believes. And he wants to make contact, in a way much current Christian preaching and teaching fails to do, with the thought and experience of ordinary men and women. But what he actually offers with modest detachment is a statement of the conclusions to which he thinks that to-day any one with intellectual acumen and a range of reading and a personal piety like his own must come. Only those whose faith has undergone some such discipline are able, he thinks, to speak with any persuasiveness or authority in the modern world.

In his first two chapters Dr. OLDHAM examines two positions which may be taken to be preliminary assumptions in any approach to Christian faith. They are inter-related and may be defended on purely philosophic grounds. One is that such facts as the sense of value, the moral imperative, knowledge of self, sympathetic knowledge of other selves, are the most important elements in reality and yet lie outside scientific enquiry. The other is that in face of other persons man is in a relation in which he is not master but is in a state of tension demanding the relaxation of communication and fellowship.

The criticism may be made here that the question may be raised whether these positions are to be regarded as altogether preliminary and separate from Christian faith. It may be, after all the arguments, that it is the Christian facts that make the clinching point in their favour.

The same question arises in connexion with the plan of the later chapter on ' Christ.' The title might create the expectation that it would be the core or climax of the book. But it has the defect of saying very little about Jesus. Dr. OLDHAM indeed thinks that there is far too much readiness to take for granted the refutation of critical scepticism regarding the reliability of the gospel narrative. So breaking off rather than concluding a discussion of this he uses the characteristic Christian doctrines as a basis for an estimate of Christ. ' Personality is rooted in the structure of being as being,' says Tillich. ' Man is primarily a loved soul,' says Rosenstock-Huessy. So Dr. OLDHAM adds, ' If that is true, Christ has an infinite significance,' and he conducts his argument along that line with subtlety and power. But one imagines that Dr. OLDHAM himself would be much in sympathy with a demand that the movement of the thought should be reversed, and, beginning with the infinite significance of the concrete fact of Jesus, proceed to establish the characteristic beliefs of Christianity.

Nowhere is Dr. OLDHAM more penetrating and arresting than in treating the problem of man's duty in the world. Though he does not mention Existentialism, it is interesting to notice how closely a pious man may come to the existentialist position. ' The world as we see it,'—he quotes Dr. Temple—' is strictly unintelligible.' It is an insoluble enigma ; for one thing because of the mystery of evil ; for another because life is a drama where we are not spectators but actors who also write the play as they perform it. Since then there is no possibility of having a total view of the world, there is no possibility of laying down a programme. What living brings to us is an encounter with God which makes every moment the crisis of a new situation in which we have to find and take the way of obedience. Obviously this cuts out the notion that peace of mind can be found in any convention or settled routine, in anything but constant prayerful waiting upon God. A philosophic basis for this position has been arrived at in the earlier chapter on God, where it is argued that duty and love are conceivable only as being response to a personal communication, and that dialogue and communication is the ultimate nature of reality.

This profound and eager study of the religious bearing of modern philosophical and historical criticism and speculation, not only in England but in America, France, and Germany, will introduce many to regions of thought which are not familiar and will leave them more awake to the possibility that new ideas may be abroad which may sooner perhaps rather than later dominate and determine the future of religious thought and practice. It is a high-brow volume, yet at the same time one likely to drive the reader to his knees.

Books on the Person of Christ

Emil Brunner's 'The Mediator'

By Professor J. G. Riddell, D.D., The University of Glasgow

Der Mittler was published in 1927, the German text containing five hundred and sixty-five pages. The English Translation appeared in 1934 in a volume of six hundred and nineteen pages. Both from the nature of the argument—in 'the necessary spiral movement by which true theological work is carried out'[1]—and from its comprehensive range it well deserves Dr. D. M. Baillie's description of it as the fullest treatment which Christology has received in the School of the Dialectical Theology, a massive and impressive book.[2] For this alone it would be important, after a quarter of a century, but it is no less significant for the light which it sheds on the thinking of an earlier period and the contrast which it presents with a considerable amount of more recent 'incarnational' theology.

(1) *The Incarnation and the Atonement.* Apart from his preliminary consideration of the general standpoint of the Theology of the Word, Dr. Brunner divided his treatment into two sections, entitled 'The Person of the Mediator,' and 'The Work of the Mediator.' He did not write a 'Book on the Person of Christ' in the sense in which our Lord's life may be contrasted with His death, nor was there in his treatment any sign of the false distinction between the Incarnation and the Atonement which has been a perennial danger in the history of theology. 'The doctrine of the Incarnation, the Christmas message,' he insisted, 'is as important as the doctrine of "satisfaction," the message of Good Friday.'[3] More technically, Dr. Brunner emphasized the serious misunderstanding which arose from 'the contrast which modern theology has drawn between the "magico-natural" conception of salvation of the Eastern Church, and the "ethico-practical" conception of the Western Church.'[4] The same point was indicated in another way by quotations from Irenaeus and from Luther on the title page, and from later references to both writers. (*E.g.*, 'Irenaeus regards the Incarnation and the Death on the Cross as a divine-human movement of humiliation.'[5] 'When we teach the people that they are justified through Christ . . . we bear witness at the same time that in His nature He is God' [Luther, *Op. Lat.*, 30]).[6]

The agreement which Dr. Brunner thus underlined between Patristic and Reformed theology is a salutary warning against the attempt, whether Anselmian or Modern, to isolate Christ's life from His death, or to minimize the truth of the Incarnation in order to stress the significance of the Cross. Neglect of the study of the Incarnation has been too common in the Western tradition. It was illustrated picturesquely in the words of the great Rabbi Duncan a century ago in Scotland. 'We make far too little of the Incarnation; the Fathers knew much more of the incarnate God. Some of them were oftener at Bethlehem than at Calvary. . . . We are not too often at the cross, but we are too seldom at the cradle; and we know too little of the Word made flesh, of the Holy Child Jesus.'[7] That a writer like Dr. Brunner, whose sympathy with the Anselmian tradition of 'satisfaction' is so unmistakable, should thus have insisted on the value of the doctrine of the Incarnation, as expressed in Patristic theology, was an important contribution to a more balanced interpretation both of the Incarnation and of the Atonement.

(2) *Creation and Incarnation.* In the twenty-five years that have passed since the publication of *The Mediator* renewed interest in the doctrine of the Incarnation has appeared in many quarters. The importance of Patristic teaching has been emphasized by other writers whose full conclusions Dr. Brunner would find it hard to accept. The contrast between the tradition of the East, which stressed the close link between God and man, between Creator and creature, and found it manifested most of all in Incarnation, and the emphasis of the West on the gulf which separates sinful man from a holy God, the creature in his weakness from the Creator in His power and glory, and sees in the Incarnation and still more at the Cross the bridging of this gulf, must here be taken into account. Where Western thought interpreted the Incarnation primarily in the light

[1] Preface to the German Edition.
[2] *God was in Christ*, 34.
[3] Eng. tr., 409.
[4] *Ib.*, 399.
[5] *Ib.*, 259.
[6] Quoted in *ib.*, 239.
[7] Moody-Stuart, *Recollections of the late John Duncan, LL.D.*, quoted by Adam Philip, *The Devotional Literature of Scotland*, 93.

of human sin, the Eastern view suggested that it was rather the recapitulation of the original creative act.

Father L. S. Thornton has recently developed an argument, based on the teaching of Irenaeus, that while the first Adam was fashioned out of virgin soil the second Adam was formed from the flesh of a Virgin's womb. The Creator did not again use the original earth-mould, because the pattern of Divine creativity is to be repeated in humanity which is not dust of the earth, but embodied spirit.[1] Further, Father Thornton would maintain, from Creation onwards there has been a kind of evolutionary development of man from one spiritual level to another. 'In each new level all the previous levels are representatively taken up and included.' The Incarnation is the highest of these levels, bringing creation to its true end in God, in contrast with the unfinished character of man. 'As the cosmic series is taken up with the human organism, so in Christ the human organism is taken up on the "level" of deity.'[2] One might compare this with Father Bulgakov's statement that the way for man's rising to his primordial level was already prepared from creation onwards, and that 'the summit of that ascent is the Virgin Mary, who has revealed in her own life perfect human sanctity, thus proving that humanity . . . has retained its true nature capable and worthy of deification, capable and worthy of the Incarnation.'[3]

Apart from the sharp contrast between such recognition of the Virgin Mary, in terms of the Eastern tradition, and Dr. Brunner's quite emphatic rejection of the Virgin Birth noted below, there is here a marked divergence of interpretation. Dr. Brunner, like Father Thornton, recognized the authority of Irenaeus—but with reservations. 'If anyone should feel inclined to call my work "theology of the type of Irenaeus,"' he wrote, 'I would be quite inclined to accept the description. Only I would have to remind my critics that between Irenaeus and the present day there have been Augustine, the Reformation, and Kierkegaard.'[4] For Dr. Brunner the doctrine of recapitulation in Irenaeus has quite a different meaning from that which Father Thornton and Father Bulgakov discern in it. 'The Incarnation of the Son of God is determined by sin. God comes. He must "come." . . . This does not mean the perfecting of the Creation . . . but the restoration of a fallen Creation.' There could be for Dr. Brunner no movement within continuity, such as an evolutionary analogy suggests. 'This summons to "return" reveals the fact of discontinuity, and the strongest expression to describe this discontinuity is just *sin*.' One suspects that Dr. Brunner might apply to contemporary 'incarnationalists' the same criticism which he passed on the 'modern historians of dogma' whose failure to understand the point of view of Irenaeus is 'a clear proof of their . . . evolutionary point of view.'[5] If the Patristic doctrine of Redemption through Incarnation is suggested as a substitute for the doctrine of Justification and Reconciliation, instead of being held in indissoluble unity with it the mistake may be even more serious than the counter-error of supposing that the Incarnation is merely the prelude to the Cross.[6]

(3) *The Cosmic Consequences of the Incarnation.* Dr. Brunner was quite clear that only through a genuine Christology can the true supremacy of Christ be secured. 'The fact that He is thus one with God, in such a way that the cause of God is absolutely His own cause' alone 'makes it possible for Him to make Himself the servant of humanity . . . only the Divine King can thus grasp "the whole misery of humanity" and make it His own.'[7] This, however, is not to go so far as to affirm the transformation or transfiguration of all mankind, as it is suggested by Father Thornton when he speaks of the organic unity of the human race and the organic nature of redemption,[8] or by Father Bulgakov's statement that Christ, in His holy and sinless humanity, sanctified and deified all human nature.[9]

The argument from Creation to Incarnation naturally tends in this direction and may be developed still further to a cosmic significance. 'Our Lord, having taken on Himself true humanity, has joined His life to all of nature.'[10] 'Christ as the new Adam includes within Himself the order of Creation. . . . He has identified Himself with its substance and with the manifold law of its life.'[11] Such speculation, however interesting, leads away from the Christology for which Dr. Brunner stood. For him the Fall was a fall of man rather than a cosmic catastrophe, and the Incarnation has to do with the human situation and the desperate need of man for God. The implications of *The Mediator* in this connexion are well brought out in Dr. Brunner's later *Revelation and Reason*. 'The cosmic element in the whole Bible is never anything more than the "scenery" in which the history of mankind takes place' (p. 34).

One might follow this inquiry regarding the relation of Brunner's thought to subsequent

[1] Cf. *Revelation and the Modern Mind*, 139 ff.
[2] *The Incarnate Lord*, 225.
[3] *The Orthodox Church*, 126. [4] Eng. tr., 222 n.
[5] Eng. tr., 291. [6] *Ib.*, 440. [7] *Ib.*, 499.
[8] *Revelation and the Modern World*, 13 f.
[9] *The Orthodox Church*, 113. [10] Bulgakov, *op. cit.*, 158.
[11] Thornton, *op. cit.*, 162.

theological development by comparing his treatment of *The Mythology of Christianity* [1] with the views of contemporary participants in the *Entmythologisierung* controversy; by examining his indication of the eschatological fulfilment of the Incarnation [2] in the light of later treatments of the same theme; or by considering his brief indication of the relation of the Incarnation to the Church [3] in its bearing on the different modern interpretations of the Church as the Body of Christ. One main topic, however, which emerged in *The Mediator* and its criticism of earlier views of the Incarnation demands careful study.

(4) *The Jesus of History and the Christ of Faith.* In presenting his interpretation, Dr. Brunner found it necessary not only to underline afresh the significance of the Patristic treatment of the Incarnation, but also to stress the inadequacy of ideas widely accepted in the period preceding his own. 'The modern view of the dogma of the Incarnation,' he insists in a comment on Athanasius, 'does little justice to the views and the deeply scriptural outlook of the great theologians of the Early Church.' [4] A subjective interpretation of the doctrine of the Atonement had led to a new interest in the life of our Lord and its value as an example to us. Advances in the historical and literary study of the New Testament seemed at that time to reinforce this emphasis. Liberal theology could even be described, as by the Bishop of Oxford in *Essays Catholic and Critical* (*ex ore infantium*), as though it were rewriting the children's hymn to read:

> He *lived* that we might be forgiven,
> He *lived* to make us good.

The Jesus of History School emphasized, in its own way the full humanity of Christ, and encouraged a psychological study of His self-consciousness as the best approach to our understanding of the Incarnation. Even a writer like Dr. H. R. Mackintosh could argue from an examination of our Lord's practice of prayer, in which 'He felt the same religious awe and humility that befit men,' to the conclusion that 'if Christ is the one commanding instance of prayer completely equal to its idea, what we are dealing with is but another form or aspect of the truth that in Him there was a special presence of God.' [5]

In *The Mediator* Dr. Brunner presented the protest of the Theology of Crisis not only against a merely subjective interpretation of the death of Jesus, but also against what seemed to him the quite inadequate Christology of the liberal tradition. He criticized the thinkers of the Enlightenment who saw in Jesus no more than 'a teacher of ethical and religious truths . . . which . . . without Him would still be true.' [6] He went on to condemn also the attempt to base theological conclusions on a study of our Lord's personality and of His developing self-consciousness. 'Only one who does not believe in the Messiah will attempt to make a psychological construction.' [7] Such an enterprise is neither scientifically defensible, nor is it justifiable on New Testament evidence. 'It is not without good reason that the Biblical witnesses of the Life of Jesus had no interest in these psychological questions. They had something more important to do.' [8]

In this protest against the liberal tradition Dr. Brunner did not disregard the results of historical and critical scholarship as some contemporary adherents of the Theology of the Word appear to do. His treatment of the theory of the Virgin Birth makes this abundantly plain. [9] Nor did he fail to attach value to 'the historical figure of the God-man,' or to point out that 'the Incarnation of the Son of God implied that His life would follow a human and natural course.' He discussed Christ's nearness to men; His 'inner development in the period of His maturity'; His 'standing in the midst of the ethical and religious tradition of His people.' [10] Historical reality is not to be disparaged, as Dr. Karl Barth seems to imply, nor would Dr. Brunner easily have accepted Dr. Bultmann's insistence that there is no depressing significance in 'our uncertainty as to how far the Gospels preserve an objectively true picture of Jesus and His message.' [11] History, indeed, is the raw material which faith must use. 'The preparatory labours of the Humanist historian should not be omitted or undervalued. . . . It is the "humane eye" enlightened by the Spirit which is to see the meaning of this history.' [12]

It is at this point—where the Jesus of History is distinguished from the Christ of Faith—that Dr. Brunner's argument presented its greatest difficulty, particularly in his analysis of personality in man and in the God-man. He distinguished between the 'biographical' picture of a human life, as it appears to the historian, and 'the personal mystery of our created being.' [13] Hidden in this personal mystery is the fact of sin, which is only unmasked before Christ, and is thus the object not of historical insight but of faith alone. 'As persons we cannot be known, only believed.' [14] But the same kind of statement (though on different grounds) must be made about the God-

[1] Eng. tr., 377 ff. [2] *Ib.*, 589 ff.
[3] *Ib.*, 587 ff. [4] *Ib.*, 491 n.
[5] *Some Aspects of Christian Belief*, 63, 73.
[6] Eng. tr., 190. [7] *Ib.*, 362. [8] *Ib.*, 363.
[9] *Ib.*, 322–327. [10] *Ib.*, 361 ff.
[11] *Jesus and the Word*, Eng. tr., 19.
[12] Eng. tr., 162. [13] *Ib.*, 318. [14] *Ib.*, 319.

man. In His true being, He cannot be discerned except by faith. 'The eye of the profane historian . . . can see in Christ no more than the human Jesus.'[1] The Word of God remains veiled from his eyes. It is, moreover, in the same experience that the insight of faith into human personality and into the personality of the God-man is made real. 'We do not perceive the mystery of our person so long as we do not perceive the mystery of the Person of Christ.'[2] But, seeing Him by faith as the Word made flesh, we see ourselves, as sinners, with the penetrating vision of faith alone.

The sharp distinction here drawn between the insight of faith and all other knowledge, related to the analysis of personality which goes with it, was far removed from the ideas usually associated with the Jesus of History. The only link between our Lord's humanity and ours appears to be on the superficial, historical level which must give place to the deeper penetration of faith. But on this deeper level of 'personal mystery' His nature and ours fall apart, not merely because our nature is described as essentially sinful while He is without sin, but because His humanity seems to be secondary, and even formal, always subordinate to His divinity. Dr. Brunner's own analysis of personality, on which the argument rests, can claim no more Biblical authority than the liberal interest in psychological inquiry which he so sharply rejects. His contrast between the historical and the mysterious in human personality resembles his discussion elsewhere of the form of the *imago dei* and its content (cf. *God and Man*, etc.). Dr. John Baillie's comment on the latter argument might equally apply to the former. 'What Dr. Brunner fails to see is that this distinction ceases to have meaning the moment that it is made absolute.'[3] The protest against a merely human Jesus of History may rightly take the form of a Christology which does justice to the self-movement of God—'the God who Himself comes to men as they are, the God who reveals Himself in the Incarnation.'[4] But this insight should not be secured at the cost of losing something for which a liberal theology rightly stood —namely the disclosure also of true humanity in the Incarnation. In a desire to appreciate the truth of *deus absconditus* we should not, as Dr. Brunner's analysis of personality seemed to do, deprive ourselves of the complementary truth of *homo revelatus*. Psychological study of the mind and purpose of our Lord cannot by itself provide a full Christology, but it may none the less be recognized as a more essential element in any adequate portrayal of the Incarnation than appeared to the writer of *The Mediator* quarter of a century ago.

[1] Eng. tr., 184. [2] *Ib.*, 347. [3] *Our Knowledge of God*, 33. [4] Eng. tr., 299.

Literature

THE GOSPEL ACCORDING TO ST. MARK

The new brief commentary on *The Gospel of Mark*, by Professor F. C. Grant of Union Theological Seminary, New York (Harper Bros., New York, and Eyre and Spottiswoode, London; 6s. net), admirably meets the need of readers who desire a tersely worded study of the Gospel for quick reference. The commentary belongs to the 'H.M. Printers' Annotated Bible Series,' of which seven volumes have already appeared, and which are planned to contain the new information regarding the history and interpretation of the Holy Scriptures arising from fifty years of philological study and archaeological research. Professor Grant's commentary should be distinguished from his earlier, and recent, work on St. Mark in volume 7 of the 'Interpreter's Bible,' now in process of publication in America and which, it is hoped, will eventually appear in an English edition.

Preceded by short introductions to the New Testament, the Gospels, and St. Mark, the text is elucidated by notes which supply much valuable information. At first sight it is disconcerting to find that the text is that of the Authorized Version, but by a clever use of reference signs the commentary addresses itself to the relevant points in a manner which reminds us of the preference of many textual critics for the *Textus Receptus*, in order to reduce the extent of the critical apparatus.

Professor Grant, known to us already from his 'Growth of the Gospels' [1933] and many other important works, agrees in many points with the views of British commentators, but his work reminds us once more of the greater dependence of American scholars upon German criticism, due probably to the fact that in the past their post-graduate courses have been taken in Continental rather than in British universities. Thus, to mention only a few points, Professor Grant agrees with Continental critics, with some agreement in Great Britain, in explaining Mk 2^{19b-20} as a later expansion of ^{19a}, in interpreting the details of 8^{31} and 9^{31}, and not only of $10^{33f.}$, as 'conformed to the Passion Narrative,' in accepting the dubious 'alleged Papias tradition' regarding the martyrdom

of the Apostle John, and in characterizing the Parable of the Wicked Husbandmen as basically authentic, but supplied with allegorical elements in the course of oral transmission. Nevertheless, he agrees with those British and Continental commentators who see in 8^{27-30}, the confession of Peter, 'the turning-point of the gospel.' It is strange that he says that the 'neuter participle' is used in 13^{14}, for the best MSS. have the masculine participle. We must also regretfully record that the cry, 'My God, my God, why hast thou forsaken me?' (15^{34}), is explained 'if genuine' as 'less an expression of a sense of dereliction than of perplexity over the betrayal and the Cross' (p. 70). In this matter the sympathies of many will be rather with the late Wilfred L. Knox, who defends the originality of the saying in his recently published 'Sources of the Synoptic Gospels' [1953]: 'There never could have been a moment when Jesus was regarded as the risen Lord, and yet credited with the utterance of such a cry' (p. 146).

These differences of view are not mentioned by way of disparagement, but as illustrating the rather wide gap which unfortunately still separates scholars on both sides of the Atlantic. Surely a greater *Auseinandersetzung* is much to be desired. The comment, for example, on 14^{65} suggests that B. H. Streeter's interesting suggestion in his 'Four Gospels' (p. 325 ff.) is either not known or is rejected in the United States, and if the latter is true, we should gain if we knew on what grounds it is not thought acceptable. Alongside with this suggestion we welcome many acute comments in this stimulating commentary, as, for example, the fine sentence on 12^{27}, 'The strongest argument for the life to come is not the nature of the soul but the character of God' and the piquant suggestion that the reference to two cockcrowings in 14^{30} may be 'a figurative expression like our "quick as a wink."' Most of all we welcome the striking opinion in the introduction: 'Mark's Gospel is a story of victory, not of defeat; of victory through and in spite of defeat. The book begins with a "sound of shouting" in the wilderness, and it ends with Christ's victorious "great shout" as He died, a cry of victory which convinced the heathen centurion that he had witnessed the death of a Son of God, a divine being' (p. 15).

We cordially and appreciatively commend this scholarly commentary, the value of which is out of proportion to its size.

VINCENT TAYLOR

THE GREEK CHURCH UNDER TURKISH RULE

Mr. Theodore H. Papadopoullos, M.A., has published a large book of more than five hundred pages entitled *Studies and Documents relating to the History of the Greek Church and People under Turkish Domination* (Blackwell; 70s. net). This is mainly concerned with Cyril V and the controversies and personalities of his time. The opening chapter deals with Prolegomena to the History of the Greek Church from 1453 to 1800. It shows how Mahomet II, the conqueror of Constantinople, by his recognition of his Christian subjects as a 'nation' placed them under the administrative as well as the spiritual control of their Patriarch and thus changed the character and authority of the patriarchate. There is also a valuable account of the administrative organization of the Church and its geographical jurisdiction. This serves as an introduction to the study of Cyril and the controversy that arose out of his requirement of rebaptism for converts to the Eastern Church from the Western. This controversy led to the deposition of Cyril and the appointment of Païsios to succeed him. Popular demonstrations aroused by the propaganda of Auxentius later led to the restoration of Cyril. Various contemporary views on Cyril are presented, together with the Acta of his patriarchate. All this is preliminary to the publication of a long political document in Greek verse, with a bias against Cyril and Auxentius, preserved in a British Museum MS. The more than three thousand lines of text are followed by thirty pages of notes and two appendices. As a contribution to the history of the Eastern Church this is a valuable work. The English is generally clear, though occasionally it would have been improved by some revision by one whose native language was English. Such expressions as 'rather or less,' for 'more or less,' and 'in as much the same way,' might then have been ironed out. In substance it embodies a considerable amount of research, and future historians of the Greek Orthodox Church will not neglect it.

H. H. ROWLEY

PSEUDO-PHILO

Pseudo-Philo's 'Biblical Antiquities,' of which M. R. James published an English translation, is a Biblical history from Adam to Saul. To this work Abram Spiro has been devoting attention in two articles, which appeared in 'The Proceedings of the American Academy for Jewish Research' in 1951 and 1952, and which are both available separately (published by the Academy in New York). The first, *Samaritans, Tobiads and Judahites in Pseudo-Philo*, brings out the anti-Samaritan polemic of Pseudo-Philo, while the second, *Pseudo-Philo's Saul and the Rabbis' Messiah Ben Ephraim*, shows how Saul was transformed and became the

prototype of the Messiah ben Ephraim. In Pseudo-Philo Saul is an Ephraimite and not a Benjamite. Neither God nor Samuel renounces Saul, for he was merely a temporary forerunner of David, rather than one who was made king in good faith. Like him the Messiah ben Ephraim was conceived of in Rabbinic tradition as one who was destined to fight and die to inaugurate the reign of the Davidic Messiah. Pseudo-Philo is described by Spiro as 'one of the great geniuses of ancient Israel and supreme master of the black art of character assassination,' who 'finally worked out a theory which made the Saul affair fit for public consumption.' Both of these studies are of much value and the abundant documentation will be of great use to any who wish to pursue the subject.

H. H. Rowley

ISLAM

Bridge to Islām, by Erich W. Bethmann (Allen and Unwin; 15s. net), which appeared in the United States three years ago, has now been published in this country. The author's main theme is that Christians must understand Islam and the Muslim world if they are to have any hope of commending the gospel to Muslims. He therefore divides his work into two main portions. In the first he gives a brief account of the beliefs, religious practices and organization of Islam. Then, after a historical chapter on interrelations between Islam and Christianity, the second main portion deals with several Muslim countries. There is no separate treatment of such important Muslim areas as North Africa west of Egypt, Pakistan, or Indonesia, as the author confines himself to a study of the religious forces of Islam and Christianity in the Near East. Finally, in a chapter entitled 'The Bridge and its Builders,' some essential requirements of missionaries to Muslims are discussed.

In the Preface the author explains that he is writing 'for the general reader, and in a special sense for all those who look forward to a life of usefulness in the lands of Islam.' The chapters on Islam give a useful introduction to Muhammad, his teaching, and the doctrines and practices of the religion which developed therefrom. But why is Islam called 'primarily the religion of the desert,' and what justification is there for calling Muhammad 'the son of the desert'?

The portion which deals with various countries covers in brief the ancient and modern history of the regions and gives figures of the different religious communities in them. Reference is also made to the missionary societies, both Roman Catholic and Protestant, which have worked, or are still working there. One criticism of this part of the book is that the author has not attempted to bring his material up-to-date in this new edition. For example, the 1944 figures are given for the Muslim population of Palestine, figures which are now quite unrepresentative. No figures later than 1947 are given for any country.

Arabic words and proper names are often very carelessly transliterated. The number of mistakes of this nature is alarming. Sometimes consonants have a dot below them when no dot should appear, and long vowels are often represented as short and short as long. This is liable to mislead the general reader, for whom the book is written.

The final chapter has some very practical counsel regarding the qualifications of Christian missionaries in Muslim lands. As the author was a missionary for twenty years, he can speak with experience.

James Robson

T. R. GLOVER

In *Terrot Reaveley Glover: A Biography*, by Professor H. G. Wood (Cambridge University Press; 21s. net), we read: 'Glover delivered his message more effectively as preacher than as writer.' Only once did I hear him preach. It was a moderately sized building, and few of us could hear him. A worthy man got up and told him so. Glover said nothing. But we heard him no whit better.

He owed much to his father. 'Father died most peacefully this morning. So the dear old man is gone in peace. I cannot tell my debt to him. Of no other man I have seen, would I have wished to be son.'

His life, of course, circled round Cambridge. Though he crossed the Atlantic twenty times and had a long tour in India. He spent five years in Canada. But he returned to Cambridge. Yale angled after him. He was a real scholar. Foakes-Jackson said of him, 'You can't make learning dreary,' and that is true.

Books flowed from him. One of them, 'The Jesus of History,' attained to a circulation of one hundred thousand. Rendel Harris, no mean judge, thought that his Virgil was the best of them. Prosaically I vote for 'The Conflict of Religions.' But apart from his books he had a busy life. As Proctor he was lenient. As Public Orator he was in his element. He was no pacifist. 'It is true that sometimes he allowed his friendships to lapse or to cool off because of a serious difference or even of some misunderstanding. Particularly in the ten years before the Second World War he became increasingly impatient with and distrustful of pacifists, and this led to the lapsing of some friendships.'

'The centre of Glover's Faith was not the Bible but Christ.' That I think was true; and it is a big thing to say of any man.

A. J. Gossip

COURAGE TO BE

The Courage To Be, by Professor Paul Tillich (Nisbet; 10s. 6d. net), shows in a very special degree ability to say a great deal within a small compass, and all of it is worth saying. Its conciseness makes for difficult reading, but the argument is closely knit throughout and convincing.

At the outset Dr. Tillich establishes the relevance of his title by a definition of courage, which for him is not a particular virtue but the knowledge which distinguishes fear from cowardice and daring from foolhardiness. Courage thus has an ontological significance, related to our conception of the ultimate nature of the universe, and may fairly be regarded as revelatory. Then we may advance a farther step if we differentiate fear from anxiety, fear being manageable because it is related to definite objects, whereas anxiety is vague, connected with the unknown or—in metaphysical language—with non-being. Anxiety as to non-being takes three forms, anxiety as to fate, as to guilt, and as to meaninglessness, and, seeing it is the characteristic mood of our age, it demands special attention and must be dealt with by affirmation of the courage to be, through which we take non-being into our own experience and conquer it.

Courage to be, again, may be treated under two aspects—courage to be a part and courage to be oneself; and this distinction is for our author a preliminary to a masterly historical treatment and analysis of diverse philosophical tendencies, the extremes being collectivism and existentialism, which latter, by the way, is shown to be neither so modern nor so restricted in its range as is generally supposed.

But neither of these extremes is sufficient in itself, as the one sacrifices the self, and the other the world in which we live. Thus the need of religion or of faith in a power to be, which is beyond all threats of dissolution, is indicated. 'Every courage to be,' says Dr. Tillich, 'has openly or covertly a religious root.' But what kind of religion? Is it to be mysticism or the Divine-human encounter? The argument from this point onwards is so compact that it can hardly be summarized, but Dr. Tillich seems to reach the conclusion that neither of these tendencies can deal with the most urgent problem of the age, the anxiety of meaninglessness and the utter despair which follows upon this. He pleads for an 'absolute' faith, which is not a statement but a state of being which transcends everything and therefore is able to overcome the anxiety of meaninglessness and doubt. Finally, by a bold but effective argument, utter despair is shown to be not negative but positive. We could not despair if we were not alive, and—still more comfortingly—it is the courage to be even in the midst of despair which brings us into contact with God, who, in the ultimate conflict with non-being (akin to human despair), is also shown to be a living God, revealed as power and love. Thus the courage to be even in the face of despair is shown to be the key to the essence of religion.

We are left with certain questionings. Is it necessary to go so far down into the depths, as does the argument of this book, in order to discover that God is in heaven? And, if 'absolute faith' is rightly described as without content and altogether undefinable, can it help us to pass from darkness to light? The concluding sentence of the book—'the courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt'—seems to be enveloped in mist. But Dr. Tillich himself leads us upwards to clarity and hope by the suggestiveness of a sentence on the penultimate page: 'It is the Church under the Cross which alone can mediate a courage which takes doubt and meaninglessness into itself . . . the Church which preaches the Crucified who cried to God who remained his God after the God of confidence had left him in the darkness of doubt and meaninglessness.'

W. S. URQUHART

MECHTHILD OF MAGDEBURG

Psychology, even in its present adolescent state, is capable of explaining some of the extreme experiences and expressions of mystics with the same effect as the advance of science has had in connexion with miracle and prophecy. The modern reader has thus the advantage of seeing these in truer perspective. The best literary products of mystical feeling have lost neither interest nor power through this change, though such as were formerly attracted by the more superstitious features may scarcely have patience to profit by the new knowledge. All, however, who are capable of sympathetic understanding of essential mysticism, as well as all who know the period, will be delighted at the appearance of Miss Lucy Menzies' translation of *The Revelations of Mechthild of Magdeburg* (*1210–1297*) or *The Flowing Light of the Godhead* (Longmans; 18s. net). The volume is handsomely produced.

The translator, a friend of the late Evelyn Underhill, has had experience of this type of work, and her treatment of the document is peculiarly sympathetic, revealing also a command of language that makes one confident that the original is adequately represented. It deserved to be made accessible in readable English. The translator used

a manuscript preserved in the Monastery at the great pilgrimage centre of Einsiedeln in the hills above the Lake of Zürich, and in her all too brief Introduction sketches the life and significance of Mechthild and the history of the manuscript. The document falls into seven parts, containing some autobiographical hints about this 'poor little woman,' and showing a more or less chronological development from a vividly passionate youth to a mature sobriety and an experienced reflectiveness.

Mechthild of Magdeburg, more than ordinarily gifted though not learned, gives us here in poetry and prose a record of her visions and meditations in the course of a long life of convent austerity. Hers was the world we find in Dante : she speaks of 'nine choirs' and her soul would dance to beyond human sense and there remain and circle evermore. Some of her ideas echo Albertus Magnus, Bernard, and Richard of St. Victor. One notes literary conventions of the day, as in her use of numbers ; there is much of devils stoking the fires of Purgatory, much also of the erotic common to such literature, and of the worship of suffering which one would expect. The Virgin is very present, and there are several tender passages on Mary and her baby. At times the imagery is daring, and what is said of God's need of human souls reminds one of 'The Hound of Heaven.' A more curious thought is that of soul inebriation, and Mechthild's imagination even led her to expressions that savoured of heresy though they only show the folly of debarring women from proper theological instruction.

Mechthild loved birds and flowers and colours and rich materials and jewels. There is a delightful picture of a 'spiritual convent,' and a wonderful passage where she dresses for confession, and her outlook might be summarized in the sentence : 'When the Infinite God brings the unmoored soul up to the heights of contemplation, it loses touch with the earth in face of that wonder and forgets that it ever was upon the earth.' Many pages will repay not merely reading, but earnest meditation.

G. D. Henderson

FOREIGN MISSIONS

The author of *Christ's Hope of the Kingdom* (World Dominion Press ; 6s. net), the Rev. Alexander McLeish, is one of the greatest authorities on missionary statistics and on the factual situation throughout the world, and his knowledge is first-hand, based upon a working life-time of constant travel. His concern in this book however is, in its first half, the objective of missions according to the teaching of the New Testament, and, against that background, the discussion of present policies. Most of us approach the early centuries marvelling that a movement which began among Galilean peasantry should in two hundred years have spread throughout the Empire, and in six hundred years have reached the China Sea. A leading idea of this book is that a lightning spread of the new religion was possible, and had our Lord been accepted as Messiah by His own people it would have happened. As the Old Israel failed Him, so has the New. 'Darkness began early to fall on the Church. . . . Nor can it be forgotten how long delayed was the modern enterprise of foreign missions.' If this is a judgment upon the Church's history (as it appears to be) from the Book of the Revelation up to the time of the Evangelical Revival, surely there are missionary achievements, including the conversion of our own ancestors, and continuing Christian life, including some of the greatest of the saints, which have been overlooked. No wonder that he says, 'the history of the Church through the centuries is a painful and depressing record.' It will be understood that it is hard for a Church historian to give an enthusiastic review of parts of this book. I imagine a New Testament scholar might be just as critical of some of the exposition of Scripture. The thesis, however, provides a freshness of presentation which carries through to the practical propositions with which the book closes, and, as one would expect from such a source, the propositions are grounded on both good knowledge and good sense.

John Foster

In *A Spiritual Journey with Paul* (Abingdon-Cokesbury ; $2.00 net) Professor Thomas S. Kepler, D.D., Ph.D., gives us forty meditations on the life and thought of the Apostle. A uniform quality can hardly be said to be sustained throughout ; but many excellent points are made. An interesting feature is the wealth of illustrations culled from many sources, and much of it fresh to us. The author surely slips up on p. 49 when he gives as a possible explanation of 'the altar to an unknown God,' 'this altar may have been dedicated to the God of Israel, whose name was never written.' Such an idea is quite untenable.

In *Contrast Psychology* (Allen and Unwin ; 21s. net) the distinguished psychologist and psychotherapist, Murdo Mackenzie, M.D., M.R.C.P., gives us a most interesting book. While it will naturally appeal most strongly to those who have made progress in the study of psychology and methods of dealing with more or less pathological cases of frustration and lack of mental tone, the reader of ordinary intelligence will find much which is perfectly intelligible to him and good for him to

know. We learn that folks do not all conform to one psychological pattern. There are strongly contrasted types, and one type can never be transformed to another. This is brought out early in the book in an interesting contrast drawn between the late President Roosevelt and Mr. Churchill. Both did valiant things as leaders of their peoples in a common cause, but they were very different men in their approach to, and in their handling of, problems; the one illustrates the process of Deliberation, the other that of Immediacy.

We get a very enlightening discussion of Anxiety and then of Protest. In a large part of the book Dr. Mackenzie does an amazing thing, and does it amazingly well. He gives a sketch of the main epochs of European history and many outstanding personalities from the time of Greece and Rome to the present day; and his treatment of Marxianism is brilliant. No student of the political scene in recent years should miss it. The author writes limpid English and constantly illustrates his points.

A volume of sermons which should provide inspiration and comfort has just been published by the Rev. Philip W. Lilley under the title *The New Road from Bethlehem* (Blackie; 8s. 6d. net). There is a sub-title, 'Studies in Spiritual Reconstruction,' chosen by Mr. Lilley because 'through most of the addresses there seemed to run references and allusions to The Ideal City, some of the roads which lead to it, to its Foundation, its Building and its Citizens, and, above all, and supremely, to its Architect and Builder.'

Mr. Lilley's sermons need no commendation to readers of this magazine—two in the present volume first appeared in THE EXPOSITORY TIMES—and this month we have quoted, slightly abridged, 'The Balcony and the Road' where he sets side by side two contrasting attitudes to life.

Preparation for Christian Healing, by the Rev. Wilfrid H. Bourne (Epworth Press; 2s. 6d. net), is a little book of only twenty-three pages, but its usefulness will be great. Christian healing is defined as 'the means of recovery divinely and directly given by God in answer to the prayer of faith.' Mr. Bourne holds that 'evangelism which ignores the cleansing of the body and the mind as well as the soul no longer has any future for itself.' At the same time he believes that Christian healing 'needs to be delivered as much from over-piety as it does from pseudo-science.' So he offers this book as 'a small manual that can be read quickly, yet convey a sufficient outline of what the patient should believe, feel, and do in anticipation of direct healing.' By far the most interesting sections are those which deal with 'stepping-stones to healing faith.' These conditions may be summarized as follows. (1) *Positive thinking*, whereby a 'leaping-plank' of faith is formed. (2) *Controlled thinking*, which sifts the worthy from the unworthy, the mean from the noble. (3) *Affirmative prayer*. Real prayer never *begs*; it *accepts*. (4) *A feeling of possession*, which is an inward knowing that the prayer is answered. (5) *Right picturing*, in which the finished work is actually seen. (6) *Restitutional silence*, which releases all hindering thoughts and resentments. The obvious conclusion of this is that Christian healing is not normally sudden, but that months may well be needed prior to healing. The book has a useful bibliography for further reading. That things are happening to-day through Christian healing none can deny. That this book will be a boon both to those who already know this movement and to those who do not is quite certain.

A leader in one evangelical sect once made the statement that he had not sinned during one whole fortnight. Avoiding such crudities the Rev. J. Baines Atkinson, B.D., in a little book called *The Beauty of Holiness* (Epworth Press; 6s. net), makes an earnest plea that we should follow Wesley's guidance in taking far more seriously the teaching and promises of the New Testament regarding sanctification.

The Cross, the Resurrection, and our Discipleship, by the Rev. Douglas A. Griffiths (Epworth Press; 3s. 6d. net), is a series of broadcast sermons dealing, as the title indicates, with the events of Passion Week, from Palm Sunday onwards to the Resurrection. The language is direct and forcible, and the thought, although not always very coherent, is simple. The narrative style produces a vivid and deep impression. The two best addresses are the supplementary ones, which give a penetrating analysis of the reactions of St. Peter and Mary Magdalene to their experiences in this sacred period.

Dr. F. C. Happold, D.S.O., presents a *multum in parvo* in *Everyone's Book about the English Church* (Faber and Faber; 12s. 6d. net). It is in four parts. (1) A concise but vivid history of the English Church; (2) a clear account of her government and administration; (3) an explanation of church-furnishings and clerical vestments; (4) the story of the Bible, the Book of Common Prayer, and Church Hymnology and Music. Manifestly each of these topics would require a portly volume to deal with it fully, and to condense so much information in one volume of a hundred and seventy pages of text is a feat that has been seldom achieved. So far as we know it has never

before been attempted in this field. Yet it is a worth-while book. It gives answers to the questions one wants answered at brief but sufficient length. Behind the volume there lie wide erudition, expert knowledge, and the ability to make and keep the whole well balanced and always interesting. The book, indeed, carries all the tokens of being, as it is, the work of a distinguished Headmaster.

The Imprisoned Splendour (Hodder and Stoughton ; 25s. net), by Dr. Raynor C. Johnson, Master of Queen's College, University of Melbourne, is an unusual book. The author is a physicist who, through his contact with science students and Adult Education audiences, and not least by his own personal concern, has been led to wrestle with the phenomena of mysticism and psychical research. In these fields scientific method is hard to apply, and scientific proof seems unattainable. These considerations have not deterred Dr. Johnson in his quest. For, as he points out, ' there are huge tracts of experience to which the scientific method cannot be applied.' And while he does not rule out the possibility of the mass of reliable data on the subject of psychical research accumulating to an extent that few will be able to refuse intellectual assent, he adds the warning ' we cannot really possess anything that we do not love : nor can truths that really matter to us be other than our own discovery.'

The book contains a wealth of valuable material on the subjects with which it deals—this is particularly true of the section on psychical research. Not every one will agree with all Dr. Johnson's interpretations of his material. But it is impossible not to be impressed by the argument which leads him to a spiritual interpretation of the universe.

Mr. George Sinker writes a beautiful little homily on the four words which in St. Mark's Gospel are given in the original language, ' Abba,' ' Ephphatha,' ' Talitha Cumi,' and ' Eloi, Eloi, lama sabachthani '—*His Very Words* (Hodder and Stoughton ; 3s. 6d. net). Perhaps he lays too much stress on the peculiar setting which is given to these words, but the result of linking them together is good, and we can appreciate his devoted intention of presenting them as a string of pearls symbolic of the source, the purpose, the power, and the cost of the love of God.

Father Thomas Gilby has already half a dozen considerable books to his credit of which two, ' Barbara Celarent ' and ' Phoenix and Turtle,' merited the high praise accorded by reviewers of very different ecclesiastical affiliation. We have now another—*Between Community and Society, a Philosophy and Theology of the State* (Longmans ; 25s. net). As might be expected, the book is based on a study of Aquinas ; and as also might be expected it is a work of great erudition, expressive of a well-stored and generous mind. It is in five sections—the Setting, the Human Mass, the Human Society, the Political Community, and a Conclusion. One must confess that a uniform standard of clarity is not maintained throughout. The easy presentation of ' Barbara Celarent ' is not here always achieved. Yet the book, while it needs leisurely study, will repay study.

It is shown that Aquinas's view of secular society differed from that of Augustine. The world to Aquinas presented a not unpleasant scene of pilgrimage for the Christian. So too modern society presents features and problems that never occurred to Aquinas, so that the modern Roman Catholic view in some particulars differs from his.

The author's basic conviction seems to be that in any political structure man's possession of God alone will give meaning to all his activities, and that in a Christian community the predominant note will be not loyalty to one's group or obedience to legal authority but the fellowship of the Spirit.

The Man of Sorrows, by Canon Marcus L. Loane, M.A. (Marshall, Morgan and Scott ; 7s. 6d. net), is intended for Lenten meditation and study, and the Foreword justly describes it as a treasure of devotional literature. In his narrative of the closing hours of the earthly life of Jesus, between the agony in the Garden and the final trial before the Sanhedrin on the morning of the Crucifixion, Canon Loane succeeds in the difficult task of showing the dramatic character of the experiences without ever allowing his artistry to diminish his reverence or obscure his sense of the tragedy and depth of the suffering which the burden of the sorrow and sin of the world laid upon our Lord. As we read we are made more and more poignantly aware that never did man suffer as Christ suffered and never was there a triumph more comprehensive and more complete, revealing a perfectness of communion with God and an absolute surrender to His will.

The well-known man of letters and historian, Professor Emile Cammaerts, C.B.E., LL.D., was invited by the B.B.C. to share in the broadcast programme ' The Silver Lining,' designed to convey encouragement and help to all sufferers. He accepted, and found himself the recipient of a great

number of letters, mostly from grateful listeners, but also from some critics. On the basis of that correspondence he has published a small book, *The Cloud and the Silver Lining* (Mowbray ; 5s. net). It is marvellous value for the money. It constitutes a real contribution to the age-long discussion of the grim problem of human suffering. It shows what the various attitudes of sufferers to their afflictions are. It shows how curiously prevalent still is the old terror that all suffering is God's judgment on individual transgression. It shows much else with which most ministers are familiar, and will be of help to many in their pastoral visitations. It has very wise things to say as to how pastors are tempted to neglect the aged, and what might be done to bring the consolations of religion to them. In short it is a book to buy, to read and ponder.

We confess that we began *Holiness in the Parables*, by Principal J. D. Drysdale (Oliphants ; 8s. 6d. net), with a prejudice against the book. It is lavishly equipped with words printed in heavy type. It is erratic in its giving of the references of the Scripture passages it quotes. It itself says that it is a product of a study of the parables begun with nothing but the text of the Authorized Version —although certainly not ended there. We are still aware of all the book's faults ; but for all that it is a book not lightly to be laid aside. There is a certain originality about it, and whatever else is missing in its treatment of the parables its search for preaching and teaching values is not. There is one suggestion which is new, at least to us. The hid treasure in the field was not a pot or chest of money ; that could easily have been carried away ; the author does not say so, but Jewish law allowed findings of money to be retained. The hid treasure was a gold or silver mine which a man had to possess the field to work. That is interesting. Is it possible ?

Sex Education in the Club, by Mr. Leslie E. Keating, M.A. (Religious Education Press ; 2s. net), is a most useful book. It proceeds on the principle that ' the first principle of modern sex education is that the child must not be deceived nor deprived of his right to be told about sex as reasonably and as naturally as he is told about other things.' It is precisely therein that there lies the value of this book. It eschews what we might call the ' problem ' approach to sex education and works on the perfectly correct assumption that many of the manifestations of the sex instinct which are treated as problems are in fact perfectly natural. The whole approach of the book is sane, wise, and sensible. The value of the book is greatly enhanced by the inclusion of summaries of three lectures which the author is in the habit of giving himself, and of very adequate bibliographies on various aspects of the subject. This is a book which neither says nor attempts too much or too little. It is a volume which will meet a real need and is highly to be commended not only for Club Leaders but for all who work amongst young people.

The Rev. Eric E. Yelverton, D.D., already proved an expert in Swedish liturgies by his books on ' The Mass in Sweden ' and ' The Swedish Rite,' puts us further in his debt by producing *The Manual of Olavus Petri 1529* (S.P.C.K. ; 15s. net). The ' Handbock ' was translated into English by O. V. Anderson (Illinois, 1940), but this is the first version issued in Britain. The very felicitous translation is Dr. Yelverton's own, a few corrections on Anderson's translation of difficult archaic Swedish words are suggested, and an admirably informative introductory chapter on the historical background adds to the value. The *Manual* is specially interesting as being the first Service-book in the vernacular to appear. Olavus, who knew Luther, owed much to him, but drew his materials from a number of sources. These Dr. Yelverton has indicated in the margin of the translation. The *Manual* gives only forms for occasional Services, for example, Baptism, Marriage, the Churching of Women, Visitation of the Sick and of Prisoners ; these come between a Prologue and an Epilogue ; Appendices and Indexes and Bibliography are all valuable additions.

The Dean of Lincoln gives us an erudite yet plainly written and most interesting explanatory account of *Anglican Public Worship* (S.C.M. ; 7s. 6d. net). It is primarily intended for those outside the Anglican Church, but it is safe to say that many members within that fellowship will read it to their instruction and profit. It deals with the Justification and the Background of Public Worship ; with the Materials of Worship, namely Words, Music, and Ceremonial ; then with the Book of Common Prayer ; with Eucharist and Sacrifice ; with the Order of the Holy Communion ; and, finally, with Morning and Evening Prayer. Many non-Anglican Protestants boggle at the word ' Sacrifice.' We do not know that Dean Dunlop will succeed in completely convincing them all that ' a conception of worship divorced from sacrifice could be neither Biblical nor Christian,' but certainly he will set them thinking again. What he would have us realize is just that ' in the Eucharist we continually plead this one eternal sacrifice, and by faith identify ourselves with it.' ' The Eucharist is no repetition of Christ's sacrifice, still less a repetition of His death on the Cross.'

The Bridegroom Passage

By the Reverend Roderic Dunkerley, B.A., B.D., Ph.D., Kelvedon

It has been commonly held that the words of Jesus in Levi's house when the disciples were criticised for not fasting imply His knowledge of the Cross. 'But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days' (Mk 2^{20}, and parallels). It is my intention in this article to argue that this is not so, and to urge that the point is of considerable importance for the true understanding of the Cross.

There are three ways in which the passage has been dealt with by those who like myself reject the definite-prediction interpretation of it. I am not happy about any of these, and wish instead to suggest a fourth possibility which I believe brings us to the truth of the matter.

(1) First, the authenticity of the saying has been denied—it has been regarded as a later insertion, made in order to give the authority of Jesus to the Church's practice of fasting. McNeile quotes Johannes Weiss and Wellhausen as arguing in this way,[1] and it is the regular attitude of the Form Critics. Dibelius speaks of it as a '*vaticinium ex eventu*' and says that this 'has long been recognized.'[2] But this free-and-easy, fast-and-loose way of dealing with awkward sayings is becoming increasingly discredited; anything could be proved or disproved by such a method. In this particular instance it must be remembered that there are other references in the words of Jesus to fasting; in one case it is too deeply embedded in the Sermon to be lightly eliminated (Mt 6^{16-18}), and in the other the balance of argument is now against Hort and the R.V. in rejecting the word (Mk 9^{29}). It is interesting to notice that two of the Oxyrhynchus 'agrapha' give teaching of Jesus about fasting—of a spiritual nature, and it seems perfectly reasonable to think that He would have something to say about this question.

(2) A second way of escaping from the difficulty is to regard it as misplaced in Mark—and so in the other Gospels—and to consider it as really belonging to a later point in the ministry. All the clearer references to the Passion are found after the crisis at Caesarea Philippi—may not this belong there too? C. J. Cadoux inclines to this view without being quite precise.[3] Support for it has sometimes been found in the fact that the Marcan chronology is often considered loose and unreliable. It has been thought that Mark has grouped here five 'opposition' incidents though they may not all have happened just at this point. Reference is made to Papias's famous statement about Mark not writing 'in order.' This is, I believe, a very precarious argument, and I am confident that much more can be said for the general trustworthiness of Mark's record including its order than was fashionable some years ago. Or than the Form Critics would allow. As regards this particular passage, it seems an integral part of the story of the calling of Levi which must have taken place early in the ministry, and the whole tone of it suggests the period before the lightheartedness of the disciples had begun to change to apprehension of danger.

(3) A third idea is to say that the saying is authentic and in its proper place but that it does not really imply any thought of the Cross. The reference may simply be to the removal of the bridegroom some day by death in the ordinary course of nature. McNeile adduces evidence from the LXX that the Greek word rendered 'taken away' does not commonly have the sense of violent removal. It may be argued therefore that neither Jesus nor His hearers had any other thought when He spoke than this of a natural passing away in due course. I confess that this does not seem very likely to me. In view of John's arrest and imprisonment and the reference here to His disciples fasting it appears much more probable that the idea of forcible removal *is* implied. What had happened in the case of John might obviously happen in this case too. So I do not feel that this suggestion any more than the other two can be regarded as disposing of the idea that the passage contains some kind of anticipation of the Cross. But this does not close the matter. The question is What sort of an anticipation?

I believe that this passage is authentic and in its right position, and that it shows that at this time—and indeed from the very beginning of His ministry—the possibility of rejection and death was present to the mind of Jesus. He would have been strangely lacking in insight into the realities of the situation if this were not so and therefore not one Divinely alert to the moral challenge of the times. There were storm clouds in plenty on the horizon—the threatening clash with Rome, the obduracy of the religious leaders, the fickleness of the people, and so forth. I believe that He was fully

[1] *The Gospel according to St. Matthew, loc. cit.*

[2] *From Tradition to Gospel*, 65.

[3] *The Historic Mission of Jesus*, 191.

aware of all these and that His mind was luminously clear to all the factors in the situation. But clouds may pass without breaking, and I maintain that He hoped that they would. It is the possibility not the certainty of the Cross which we have in this passage.

The question at stake is whether Jesus knew the issue to be a foregone conclusion from the start—whether the Cross was essential and inevitable, and whether He knew this was so. I cannot believe this. Such a view contradicts so much of the evidence in the Gospels. Consider His hopefulness, as revealed in the words of the Parable—'They will reverence my son' (Mk 12^{6}). And His bitter disappointment as hopes faded—'O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, . . . and ye would not' (Lk 13^{34}). And His condemnation of those who would not respond to His call—He began 'to upbraid the cities wherein most of his mighty works were done, because they repented not' (Mt 11^{20}). Such a view contradicts such evidence, and there is a great deal more of it. And it plays havoc with the realism of the story. He made a vital moral challenge to the nation to repent. If they had repented they would not have killed Him. If they were certain to kill Him, they could not have repented. Why then did He call them to do so and condemn them for not doing so?

But it may very naturally be asked—Is not the expression 'the days will come' too definite to admit of this interpretation—to refer only to a possibility and not to a certainty? There are two answers to this question and they help to illuminate the whole matter.

In the first place, I do not think that we can lay too much stress upon the exact wording of a phrase like this, especially remembering that Jesus no doubt spoke in Aramaic and that we cannot be certain that we have a precise translation of what He said. There is a partially similar query about Mk 4^{12}, where the text as it stands definitely suggests that Jesus taught in parables in order that the people might not perceive and understand and be converted. It is generally agreed that that cannot be the real meaning of the words, and that result and intention have somewhere become confused. Probably in the original passage in Isaiah (6^{9-13}), from which the words are quoted, the prophet's bitter experience of the obstinacy of the people to whom he preached was ante-dated and included in the story of his commission—quite a credible error for an editor of those times. Greater exactness of wording would have made it clear that consequence rather than purpose was really meant. So here, a very slight variation in expression—'But the days may come . . .' or 'If the days should come . . .'—would have avoided the definiteness about the future which the saying seems to suggest but which I believe was not in the mind of Jesus at this time.

The second point is concerned with the important principle of 'contingent prophecy.' Forecasts of the future whether of good or evil were in the main regarded by the prophets as conditional on the response or otherwise of their hearers. The great statement of this principle is found in Jer 18^{7-10}, and of course it is illustrated both by the incident in Jer 26^{16-19}, and by the Book of Jonah (see especially 3^{10}). Now we have in Jer 23^{5-8}, a prophecy of restoration introduced by practically the same expression as in the Gospel passage we are considering—and my point is that in spite of its apparent definiteness it did not happen. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.' It never happened—the days foretold did not come—it was a contingent forecast. It was a promise of what ought to have been and what could have been, but which did not come about because of the moral failure of those to whom the prophet spoke. They did not rise to the height of the challenge presented to them, and so could not receive the blessing that had been promised.

Now if we apply this principle to the Bridegroom passage I suggest that only one conclusion is possible. Jesus knew full well what might be and warned His hearers of it. He could read the signs of the times and He knew what was in man. He was fully aware of the direful possibilities ahead—if they could not or would not awake to the meaning of His coming, if they remained blind to the time of their visitation. But the decision as to how things would work out depended upon them and others like them. His rejection and death were not necessary and inevitable. The Cross was not an irrevocable destiny independent of man's reaction to His message. It was not a foregone conclusion which He could definitely predict and which was bound to happen. Unlike the promise of good in Jeremiah's prophecy, His foreboding did eventuate—and for the same reason. In each case the human response to God's good will for them was lacking. And God does not coerce.

In the Study

Virginibus Puerisque

The Name on the Gate

By the Reverend A. Whigham Price, M.A., Gateshead

'His name shall be in their foreheads.'—Rev 22[4].

One day I was sitting in a bus going to a town some distance away and it stopped to pick up passengers outside a large house. Painted on the gate of the house were the words 'THE POPLARS,' behind which was quite a large garden. As the bus waited, I looked idly round for the poplars which gave the house its name. *There weren't any.* (And you needn't say that I don't know what a poplar looks like, because I have several in my garden.) There were two laurel bushes, and a holly tree, and some rather untidy-looking rose bushes; but of poplars, not a sign. Queer, wasn't it? Of course, it may have been that there were some poplars there once, but they had been cut down; but I couldn't help wondering whether the name was on the gate because it sounds very important and would impress people who saw it printed on the owner's notepaper—it would sound so much better than just 'No. 692 Whatsit Road.' Anyway, however it had happened, the fact remained that the name on the gate *promised* you poplars, and there weren't any. And when a thing like that happens, you feel that you've been 'had,' don't you? It is as though some one played a joke on you at Christmas time and gave you a nice big box with 'CHOCOLATES' printed on the outside in gold lettering, and, when you opened it, it only contained a pair of socks.

You and I, you know, walk around with the label 'Christian' painted on the gate, so to speak; but sometimes other folk, no matter how hard they may look, can't find anything to back up the label. All they can see is a mean and selfish heart, which is the equivalent of the prickly holly bush and the tangled rose trees which were all I could find in the garden of that house which was importantly labelled 'THE POPLARS.' Sometimes it happens that there was something to justify the label—once; but it is long ago now, and to-day there is nothing left but the name. You find boys and girls who once went to Sunday School but have given it up, or grown-ups who point out (especially to ministers) that they were keen church-goers twenty years ago, 'but I'm still as good a Christian as those who go to church.' They want to keep the label, they dislike the idea of taking the name off the gate, even though the things it describes are no longer there—a loving care for other people, a keen desire to obey Jesus Christ, a willingness to be unselfish and kind and helpful.

Always remember that you have this label 'Christian'; as the writer of the Book of Revelation put it (in a poetic sort of way), God has 'written His name on your forehead.' He gave it you at your baptism. See to it that, in the garden of your heart, every one can see the fresh, strong tree of love growing vigorously, to justify the name on the gate.

There and Back Again

By Miss Rita F. Snowden, Auckland, New Zealand

Have you ever been to another country for a holiday? It's fun.

Every year lots of people who live in England visit Scotland. Although it is so close, Scotland is very different from England. The people have a different music in their voices, and a passion for what comes out of bagpipes—they call that music too. And they have some of the loveliest castles outside our story books, and in Edinburgh 'the noblest street in the world.' And they have lots of lovely country places—gentle, smooth-topped hills, and still lochs with friendly trees mirrored in them, and heather all purple on the slopes. And they have great mountains to climb, and fish to catch in streams and rivers, and lots and lots of other lovely things, like marching soldiers with swinging kilts, that we haven't even time to mention.

Once, a boy called John went on a visit to Scotland. I don't know just how old he was, but he couldn't have been very old. His name was John Keats. He lived in England—in London. His father worked there.

And John grew up—and helped his mother, because he was only eight when his father died, and there were two little brothers and a sister.

When he was ready to earn his own living, John set out to be a doctor. He was first apprenticed to a surgeon—but he was only fifteen, and he didn't like it much. So he went to a great London hospital, called St. Thomas's, where there were lots of sick folk, and to another called Guy's. But he didn't like that any better.

He wanted above everything in the world to be a poet, and, indeed, by the time he was twenty-one he had written a whole book full of poems; and before he was twenty-six some of the loveliest

poems in our English language. Lots of them are still collected into books—and always will be.

But one merry little poem that he wrote nobody much seems to know. It is called, ' A Song About Myself,' and he wrote it for his little sister. It's about running away to Scotland. Listen !

There was a naughty Boy,
And a naughty Boy was he,
He ran away to Scotland
The people for to see—
Then he found
That the ground
Was as hard,
That a yard
Was as long,
That a song
Was as merry,
That a cherry
Was as red—
That lead
Was as weighty,
That fourscore
Was as eighty,
That a door
Was as wooden
As in England—
So he stood in his shoes
And he wonder'd,
He wonder'd,
He stood in his shoes
And he wonder'd.

Well, that was worth going to Scotland for, wasn't it. And no one of us will be wise till he learns as much—whether he goes to Scotland or to his favourite place for the holidays. For it doesn't matter where we go, or what we see, *some things will always be the same wherever we are.* Besides those things that John put into his little poem, and more wonderful still, the love of God will always be about us—forgiving us, and strengthening us, and giving us the happiness that He wants us to have

And that's the most important discovery any one can make, anywhere.

The Christian Year

EIGHTH SUNDAY AFTER TRINITY

The Balcony and the Road

' Oh that I had in the wilderness a lodging place of wayfaring men ; that I might leave my people, and go from them ! '—Jer 9^2.

' Set thine heart toward the highway.'—Jer 31^{21}.

These two sentences from the prophecies of Jeremiah express two radically different philosophies of life. The first suggests the attitude of one who wishes to flee from the responsibilities of life at all costs. As Professor A. C. Welch renders it, ' Would God I were in the desert in some lonely haunt of travelling folk that leaving my people I might be quit of them.'

William Cowper was very probably thinking of this verse when he wrote thus :

O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more.

The word for lodging place is actually a caravanserai, a place of shelter for pilgrims. The prophet, however, wished something more than shelter for the night. He wanted to effect a final and complete escape from the trials he had had to endure. He was sick to death of all the plotting and violence that encircled him in the city. If he could only ensconce himself in some cosy nook where he might gaze upon the passing show without any responsibility for anything, he felt that peace would come to him.

That attitude Principal Mackay of Princeton has called ' The Balcony View of Life.' A balcony, he reminds us, is that little platform in wood or stone that protrudes from the upper window of a house where the family may gather of an evening to gaze spectator-like upon the street beneath or at the sunset or at the stars beyond, and the balcony means essentially immobility of soul. We have all felt at times the enormous attraction of this way of living. A. C. Benson said of Edward Fitzgerald : ' He had no desire to step down and mingle with the flowing tide, still less to modify or direct the action of the play, so he loitered apart in his green garden, noting, approving, wondering, moralizing, not a man, but the shadow of a man.' So still to-day some people stand studiously aloof from life, shunning its difficulties and its challenge. Ernest Renan once said : ' If there should be a life to come, I would ask the Eternal Father to give me a box-seat in order that I might see the spectacle.'

Just as Jeremiah preferred living in some vast wilderness to dwelling in the midst of an unfriendly crowd of people, so there are those who, whether they recognize it or not, long to quit the great arena of life with all its struggles and strife. But all this is nothing but a flight from reality, a purely negative attitude which defeats the purpose the fugitives had in mind, because those who flee from life cannot—however far they may fly—escape from themselves.

The second attitude to life is expressed in these

words: 'Set thine heart toward the highway.' This is essentially the summons to a brave and dedicated life. To set one's heart to the highway means practically to gather up all one's powers and consecrate them to the highest.

There are three good reasons why the Christian should always face in this direction and never turn his back but march breast forward. First, this Highway is *the Road of Reality*. We may call Bunyan's *Pilgrim's Progress* an allegory—so it is—but there is no tale so full of reality. There is nothing more true to life than the adventures men and women encounter on the road to the Celestial City. Our own experience of life confirms to us that the Wicket Gate, Doubting Castle, and the Valley of the Shadow of Death are not merely fanciful pictures, but are of the very stuff of life. Indeed, it is only when we enter the real world, and witness there faithfully that we can be said to be alive. Such a road becomes an opportunity for real discovery. For when we set ourselves to walk on it bravely and resolutely, we gain fresh truth and insight, and it is only there that we can achieve this.

Once more, this Highway is *the Road to Fellowship*; it means fellowship both with Christ and our fellows. The Christian is always sure of company on this way. Above all else he finds the fellowship of his Lord. In this connexion the typical Christian highway is the road to Emmaus. What happened there so long ago will surely happen again. We who live in the twentieth century are passing through very much the same experience as Cleopas and his companion. In these two men and their experience we recognize ourselves and our own peculiar problems. Like these two we have dreamed of a wonderful new age, but at the moment we are passing through a period of disillusionment. How many people to-day seem to be living in a mood of 'quiet desperation'! They have said farewell to their highest hopes, the hope of Christ as Redeemer and as the Creator of a new world. What we all need to do is to set ourselves to this 'Emmaus road,' and journey in the companionship of Him who alone can strengthen our faith. In our own unaided power we cannot hope to solve the problems of our new age, but if we go forward to attack them in the strength of the Lord God, we shall find new strength and purpose of heart and the will to endure to the end.

Then, lastly, this highway to which we must set ourselves manfully is *the Road to Service*. The policy of self-isolation is far from being Christian. Dean Milman pointed out that that great religious classic called *The Imitation*, so blessed to multitudes of people, is nevertheless a complete misnomer, because 'that which distinguished Christ's apostles, that which distinguished Christ's religion—the love of man—is absolutely left out.' The people who were so solemnly rebuked and heavily punished were those who did not trouble to feed the hungry or clothe the naked or visit the sick and the imprisoned. It is this positive, healing, and redemptive service to which we are all called. The highway of service is always peopled by those who have caught the selfless and self-forgetting spirit of Him who found supreme joy in service.

Arthur Pendennis, you may remember, had an uncle who did not mince his words. One day he said to Arthur: 'If the fight for the truth is taking place, and all men of honour are on the ground armed on the one side or the other, and you alone are to lie on your balcony and smoke your pipe out of the noise and the danger, you had better have died, or never have been at all, than such a sensual coward.' These words are very pointed and piercing, but also devastatingly true.[1]

NINTH SUNDAY AFTER TRINITY

The Unjust Steward

BY THE REVEREND C. LESLIE MITTON, B.A., M.TH., PH.D., HANDSWORTH COLLEGE, BIRMINGHAM

'The sons of this world are for their own generation wiser than the sons of light.'—Lk 16[8] (R.V.).

The Parable of the Unjust Steward is one which has often caused perplexity. Part of its difficulty may lie in the assumption with which many people approach the parables of Jesus, that the main figure in any parable must be made into a character which is worthy of imitation. But this is not so, and we must be clear in our minds from the start that this steward was a very poor type of man—dishonest, slack, unscrupulous. There is, however, something about him, which, if only it had been used in a better cause, would have been admirable.

Let us first try to picture what seems to have taken place. A wealthy man owns large estates. He engages a steward to have charge of the administration of them, and leaves them to his care. The steward begins to find that there is very little supervision over him, and in time begins to take advantage, by being careless in his duties and dishonest in his handling of the estate's accounts. At last his conduct becomes so outrageous that even the trustful owner cannot overlook it any longer. He confronts him with his misdemeanours, and

[1] Philip W. Lilley, *The New Road from Bethlehem*, 75.

gives him notice of dismissal. Then the steward is in a dilemma. He is not the kind of man to save the money he has pilfered. He must find a way to tide him over his predicament. He is not strong enough for manual labour, and too proud to ask for charity. He resorts to a clever ruse. He goes to the tenant-farmers on the estate, and agrees to lower their annual rental, as though he has just realized how unfairly high it is. The farmers accept his proffered kindness with eagerness, and remark this new sign of sympathy in him. Later, when they learn of his dismissal, they are willing to believe that it is on account of his consideration for them, and offer him the hospitality of their homes till he can find some other suitable engagement.

It is a story of clever resourcefulness in a tight corner, of determined persistence in the face of apparent failure. Our Lord applies the teaching of the Parable in the words of the text. It is a sigh of regret, the expression of a truth, but a regrettable truth. The sons of this world, men like the steward, are more alert, resourceful, persistent in seeking their own interests, than are the sons of light, those who have responded to the truth as presented by Jesus, in seeking to further the things for which Jesus stood.

Had our Lord been speaking to people of an industrial age, and not to country people, He might have taught the same lesson from the story of a successful business man in modern life, who worked late and early, who subordinated every other interest in life—pleasure, ease, family, friends—to money-making. Jesus might have added: 'If only My Christians were as keen as that on their Christian faith and service!'

Or it may have been some fearless Communist, one of those through whose selfless devotion to their cause the Communist Movement has so quickly advanced. Such a man continues his secret propaganda even though he knows death is the penalty if he is discovered. And he dies proudly when he is found out and condemned. He, too, is a man of this world, with no hopes beyond this earthly life. Jesus sighs: 'If only My Christians were as keen as this on winning people for My cause, on keeping boys and girls within the fellowship of the Church, on making the Church efficient and effective in her work, on forgiving one another!'

Of course, there are Christians like this. C. T. Studd, for instance, when past middle life and an invalid, booked his passage for Central Africa and prepared to go, to set up a Mission Centre where none existed. To the pleadings of his friends not to throw away his life, he argued that men were dying in South Africa for an earthly monarch, should not he be ready to die for a Heavenly King? Men were risking their lives in a gold rush, seeking earthly treasure through extreme danger, should not he be willing to face danger in the cause of heavenly treasure?

That is the spirit for which our Lord asks. It is that which He longs to find in us. This, we know, is the way to please Him.

This unqualified devotion to Christ has, moreover, a kind of boomerang action. It is the proper response to Him as Lord; it is also, by a curious reciprocal operation, our way into the fullness of life. There is that in all of us which longs to be lifted high above the sordidness of self-seeking and narrow interests. We long in our best moments to be utterly taken up into some great cause in which self can be lost and forgotten. It is this aspiration in man to which dictators appeal and which they exploit for unworthy ends. But only God is worthy of this unreserved obedience and loyalty. It is this for which Jesus asks. He asks it not as a stern demand which will put our lives in strait jackets for ever. He asks it as One who offers a gateway, if a narrow gateway, that leads to life.

It is, therefore, for the sake of His Kingdom, and also for the sake of our own true welfare that He says: 'If only you, My followers, were as keen and resourceful in your Christian loyalty as the men of the world are in pursuit of their worldly ends!'

TENTH SUNDAY AFTER TRINITY

Sympathy

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW

'If your soul were in my soul's stead.'—Job 16^4.

Poor Job! He had lost everything—houses, cattle, wife and children, health and prosperity. All were gone. His whole book is one long aching cry—'Why?' Why have these things happened to me? Why do such things happen to any one if there is a God in heaven? At times he pleads with God. At other times rails against Him. Again he submits dully, only for the old restless questions to surge up in his mind.

To this tormented and desolate soul come three friends, Eliphaz, Bildad, and Zophar. They each propound their theories as to why the miseries that have come to Job have come. The burden of their argument is that God is just, therefore Job must have sinned a great sin to suffer as he is doing. Hotly Job rejects their superficiality. However fortune and misfortune are arranged, they are not administered according to deserts. The smugness of his friends irritates him. They are so sure of

knowing all about the counsels of God, so ready to be wise after the event, to say 'I told you so.' Finally he rounds on them in the words of our text. 'I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.' In effect, he tells them that they do not know what they are talking about. Their words do not really reach him in the utter misery of his lot. 'It's easy talking' is the modern equivalent of his charge.

1. And so it is pitifully easy to talk down to people in their follies or their miseries, their sorrow or their sin; to patronize them while denying them the imaginative sympathy which is their right. Without making the effort to put ourselves in the other person's place, we talk about what they should have done, or might have done if they had been as wise or as good as we. There is a story of three men working on a roof when a drunken woman passed below. 'If she were my wife,' said the first man, 'I'd beat her.' 'If she were mine,' said the second, 'I'd leave her.' 'She is my wife,' said the third, 'and I don't know what to do with her.'

Burns, of course, put the whole thing in a nutshell in the familiar verse:

Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin' wrang,
To step aside is human.
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark
How far perhaps they rue it.

'If your soul were in my soul's stead, I also could speak as you do.'

2. But it is not. And so our text comes not only as a challenge to us, and a censure of our superficial judgments and too easy condemnations, it comes to set a limit to the extent to which we may understand one another. Even where we have the will and desire to understand and sympathize, we cannot fully do so. It makes us, or should make us, humble before the mystery, the sacredness of personality.

The only way in which we can fully understand some other person is to be that other; to be born of his parents, to be brought up in his environment, to have his education and his peculiar combination of personal experiences. But since we cannot be identical with another person, not one of us can fully understand another. The more insight we have, the more we shall be ready at times to stand humbled and unsure before the mystery of another's goodness. Because I am I, I cannot be you, and since I cannot be you, since my soul cannot finally be in your soul's stead, there are some things about you which I have never understood, do not, and never can, understand.

At a Conference at which I was speaking at Oxford, Ohio, one of the most able and sensitive of those attending was a negro deaconess. We all travelled south together so far, but at the Mason Dixon line with great dignity she said, 'We are going into the South now, where negroes may not travel in the same coach as white people, so I must leave you.' Our hearts bled for her, for the indignities heaped upon one who was no different from the rest of us except in the pigment of her skin. But sympathetic as we may be, we can never understand, we who are white, what it must be to suffer because of colour.

Again, think of the errors into which men fall in trying to understand women, and women in trying to understand men. The modern world has made much less of the difference between the sexes than the Victorians did, and rightly so, but the pendulum may have swung too far in the other direction. Men and women are different—radically, fundamentally different. Simply because I am a man, therefore, there are some experiences which are beyond my understanding permanently and for ever. The reactions of a father who has lost his child, that I can guess at—but not those of a mother. So also is it with a vast number of other ordeals which we may have been fortunate enough to avoid. Two-thirds of the world's population are permanently short of food, but we who have never been hungry without food being available, will never fully understand what that means. Those who have known no deep sorrow can be gentle and sympathetic, but cannot really enter into the anguish of one, the light of whose eyes has been snatched away by death. There are limits to our sharing of any other's experience and whole areas of human suffering which are completely cut off from us.

3. And so, all down through the ages, sensitive souls, knowing themselves misjudged and misrepresented, feeling the utter impossibility of making people understand, have cried as Job cried, 'If your soul were in my soul's stead.'

But it is a vain plea, an impossible hope unless and until we light upon the wonder of Christ's Incarnation, the marvel of His Cross. For our Saviour, equal with God although He was, made Himself of no reputation, but took upon Himself the form of a servant, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross. So that hereafter no soul of mortal man might feel himself neglected, forlorn, or misunderstood. He understands—understands sorrow, pain, loneliness—even the fierce cruelty of our temptation. And on His

Cross, in a way deeper than human wisdom can explain, His soul was in my soul's stead.

It is not an easy thing to be a man. Often as we look at those about us we see only harsh criticism, malice, and a wicked joy in our discomfiture. Even in our happiest social contacts, even where the closest, sweetest alliances sustain us, there is a solitariness, a loneliness at the heart of us all. There are times in all our lives when even those dearest to us seem like strangers looking upon us with cold and unfriendly eyes, and our hearts cry out, if not our lips, 'Ah, if only your soul were in my soul's stead.' That, too, was the burden of Job's cry to God. Later in this chapter he said, 'O that one might plead for a man with God, as a man pleadeth for his neighbour.' That cry has been answered. God has given His own Son to wear the lowly garment of our flesh, to be tempted in all points like as we are; given One who, Himself, bare our sins in His own body on the tree.

Sympathy means simply to suffer with another. No human love goes deep enough for that. Only God's love can, and did in Christ. So, forever, there is One who pleads for us with God as a man pleadeth for his neighbour. There is One at God's right hand who knows what it is to be a man, and, as our Scottish paraphrase has it—

> Our fellow-suff'rer yet retains
> A fellow-feeling of our pains;
> And still remembers in the skies
> His tears, his agonies, and cries.

There is One whose soul was—and eternally is—in my soul's stead.

ELEVENTH SUNDAY AFTER TRINITY

Pride

BY THE REVEREND STUART W. McWILLIAM, M.A., S.T.M., ABERDEEN

Right at the top of the list of the Seven Deadly Sins the Ancients placed the sin of pride! But surely all pride is not evil! Pride in one's work, for example, is surely a worthy and laudable form of pride. Why isn't it one of the things we are always deploring that so many men to-day seem to have no pride in their work! And, then, is there not a sense in which a man must have some measure of pride in himself, call it self-respect if you like, but after all one of the basic teachings of Christianity is a respect for persons, and it would hardly be consistent to deny a respect for one's self, a soul for whom Christ died! Again, is it not right that a man should be proud of the best traditions of his country? Now what is the difference between this legitimate pride and the pride which is the most deadly of the Seven Deadly Sins? I think it is this. Sinful pride is the glorification of self rather than God. It is a denial of the majesty and the goodness and the love of God. And it is the basic sin in the Bible. This was the sin by which Lucifer fell. This was the sin of Adam. You remember he ate of the fruit of the forbidden tree because he wanted to be equal with God, because he distrusted God's will for him and thought that he knew better. This was the sin for which Israel was castigated over and over again by the prophets. This was the sin of which Paul wrote in the Epistle to the Romans, they 'changed the glory of the uncorruptible God into an image made like to corruptible man.' In other words, they glorified man rather than God. And there is an almost infinite variety of ways in which we may glorify ourselves. We may glorify ourselves because of our wealth or because of our poverty, because of our knowledge or because of our ignorance, because of our virtues and even because of our vices. We may glorify ourselves through our race, or our nation, or our family, or even our political party, because it is my race, my nation, my family, my party, and I feed my own pride from its achievements. This self-glorification is the basic sin of all and there is no end to its ramifications. Now I want to suggest that there are three main forms of this pride.

1. *The Pride of Power.* Every line of kings, every empire in history has been tainted with this corruption and most of them have been destroyed by it—the pride which forgets that all power comes from God, is a trust from God and must be used under God for His purpose. You see it in the Old Testament. Saul, a splendid heroic, lovable figure when he was called to be king, forgets who called him and why he is king and becomes so obsessed with his own importance that he will brook no interference from man or God.

We see the Pharaohs building their Pyramids to proclaim to the world for all time the might and majesty of the kings of Egypt. But in the very building of these monuments to their own glory they were unwittingly making certain that Egypt would lose her greatness, for they exhausted the resources of the land in wealth and man power. Little did they dream that they would be utterly forgotten and the Pyramids would become a kind of Mecca for the tourists of succeeding generations. We see the Roman emperors proclaiming themselves as gods, but what do we care about the Roman emperors, and most of us do not even know their names! We have heard of Nero, who fiddled

while Rome burned. Nero has become a figure of fun because of his ridiculous overweening vanity. He was not a figure of fun to himself or to the Romans; he was the personification of absolute power. You remember Shelley's poem which tells how a traveller in the East comes across the ruins of a statue in the desert and on the pedestal reads the inscription :

'My name is Ozymandias, king of kings :
Look on my works, ye Mighty, and despair!'
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.

Pathetic, isn't it, the monument, which was intended to be a declaration to the world of this man's immortal achievements, was only a monument to his mortality? Yes, but it is not so easy to recognize the same pride of power in our own age and in ourselves. Yet it is as common now as it ever was. Every Empire thinks it is immortal. Think of the feelings of the average Britisher at the turn of the century. He could not imagine a world in which Britain would not be supreme, in which the British were not God's chosen people! Britain tried to be just and fair, but with an air of condescension as of a superior being to inferiors. And what more vivid example of pride of power could you have to-day than Communist Russia, which flaunts her atheism in the face of Almighty God and claims to have found the final form of all government. Yet it too will crumble and decay, and men in future generations will read and wonder how any people could be so ridiculous and so naïve in their arrogance and pride. And meanwhile they will be building their own towers of Babel to the skies, unconscious that they are committing the same sin.

2. *The Pride of Knowledge.* Intellectual pride is the sin of the scientist, the philosopher, the economist, who states his theories as if they were the final truth, who will not recognize that human reason is at best a very fallible thing, and this is the sin of all those who reject the truth which God has revealed in Jesus Christ because it seems to conflict with prevailing scientific beliefs. A famous humorist once said, 'It ain't what a man don't know that makes him a fool, but what he does know that ain't so.' And by this way of it there are many such fools, their pride of knowledge makes them ignorant of their own ignorance. Why, think how scientific, philosophical, and political beliefs change from age to age. When we look back at some of the things which men used to assert dogmatically to be the very last word on a particular subject, we find it difficult to understand how people could ever have accepted them. But it is even more difficult to recognize that many of the dogmatic statements made to-day will appear equally stupid to those who live a hundred years from now! You don't need to be a very clever person to suffer from intellectual pride. There is the famous story of the man who went round to speak to a rather brilliant minister after one of his services and who said, 'Of course you know I am an atheist.' 'Oh,' said the minister, 'then you must have been reading Bradley or perhaps Renan, or was it Huxley or Bertrand Russell?' 'Oh no,' said the man, 'I've never heard of them. I just don't believe in God. It isn't reasonable.' 'My dear man,' said the minister, 'you are not an atheist, you are a fool!' There are many such fools and their folly has its origin in their intellectual pride.

3. And, finally, there is *Spiritual Pride.* Perhaps the most subtle and the most dangerous form of pride, the pride of a man in his own goodness. Charles Lamb once wrote : 'I know of no greater pleasure than that of doing good by stealth and being found out by accident.' This was the sin which brought forth from Christ His most scarifying denunciations. He forgave the woman taken in adultery but he could not forgive the Pharisees because they did not feel that they had anything to forgive. They never put a foot wrong and yet there was no love in their hearts for their brethren.

It has been said that this is the sin to which religious people are most prone. Well, that may be so, but it seems to me that it is the sin of all those respectable folk who never break the Law and who pride themselves upon their respectability; who say, 'Why should I go to church? I am as good as any one in the church.' A Member of Parliament not so very long ago said at a meeting : 'I object to being described as a miserable sinner.' He was a good chap, nothing of the miserable sinner about him ; it is only people like St. Francis of Assisi and St. Paul and St. Peter who are miserable sinners! And there is also this other group which should be included here, quite a common group in our day, those who make a virtue of their vices. The man who says, 'I have my faults like the rest and I'm not ashamed to admit it. There is nothing of the prig about me.' Just an ordinary man, who, when he calls himself that, blasphemes against God's creation. Yes, spiritual pride is the most dangerous and insidious form of pride and none of us is ever immune to it. We must be ever on our guard, and the moment when we say we have no pride is the very moment when we are probably most guilty of pride.

Pride. It takes pride of place in the list of the Seven Deadly Sins, and well it warrants it, for it is the glorification of self instead of God. God guard us from it.

A Century of Eschatological Discussion

By the Reverend G. R. Beasley-Murray, Ph.D., London

Since Albert Schweitzer it has been common to trace the antecedents of the modern debate on eschatology to the writings of Reimarus. Historically that is correct, but it is not always recognized that the interest in Reimarus was due to David Strauss, who resurrected his views and published an account of his life. The revived interest in eschatology sprang from the teaching of the great agnostic, and from his time on the debate has been ceaseless.

The extent to which discussion on this subject has been due to Strauss, and the motives at work within it, seem never to have been understood in this country. In his *Leben Jesu*, published 1835–36, eschatology was but one aspect of the teaching of Jesus considered, but in this connexion a peculiarly sensitive spot was discovered. Strauss noted that in the discourses of Jesus on the end of the age, the Advent is apparently intertwined with the Fall of Jerusalem and explicitly set within the contemporary generation. The unwelcome conclusion was drawn, 'As it will soon be eighteen centuries since the destruction of Jerusalem, and an equally long period since the generation contemporary with Jesus disappeared from the earth, while His visible return and the end of the world . . . have not taken place, the announcement of Jesus appears so far to have been erroneous.' [1] Strauss discusses in detail every known attempt of exegetes to avoid this difficulty and pitilessly exposes their inadequacies. He further cites Reimarus as claiming that no promise of the Scriptures has turned out more flagrantly false than this, and that in any case it was a fabrication of the disciples, for Jesus was an eschatologist, not a claimant to the messianic office. Strauss was dubious about this latter suggestion, but it was good enough to use against the orthodox. 'Such inferences,' he urged, 'would inflict a fatal wound on Christianity.' [2]

These allegations stung contemporary theologians to indignant response. They contended that Jesus never meant His teaching to be taken so literally. Some went to extraordinary lengths to press their point. C. H. Weisse, for example, put forward the (then) novel idea that the eschatological discourse was composed of originally separate pericopae; this enabled him to interpret the individual sections in a manner 'more worthy of the Divine Speaker.' The parousia passage especially called forth his eloquence. 'A spirit of such greatness as Jesus had preserved even in the foregoing discourse cannot have degenerated to imagining such a fancy as only originates in a sick brain. Out of the same mouth which announced the preaching of the gospel in conditions of affliction and distress of every kind . . . it was impossible that in the next moment there could proceed *an utterance constructed out of the most narrow and superstitious belief in the symbolic saying of a fantastic book* (=Daniel), *which ignorance or deceit attributed to a renowned old prophet, and out of the most extravagant, half-insane imagination.*' [3]

Such language startles even us, but it illustrates the intensity of the reaction to Strauss' exposition and the consequent anxiety to be rid of the offence of an early Advent in the teaching of Jesus. Weisse's contemporaries were more discreet, and in the commentaries of H. A. W. Meyer and the works of Bleek and the young Holtzmann (renounced by him in later years) we see the view becoming stabilized that Jesus spoke of a threefold parousia, namely, the coming of the Spirit at Pentecost, the advance of the gospel in the world and the final Advent at the end of the age; since Jesus had used eschatological terms of all three events, His sayings were confused by the disciples in their reports of His teaching, but the traditions are substantially correct.

Soothed by such assurances, the theologians went to sleep. They were rudely aroused by a renewal of the old allegations, this time by Ernest Renan. Renan was not original in his interpretation of eschatology, but he was kinder than Strauss. To him the prime idea of Jesus was the establishment of the Kingdom of God. Sometimes it appears in his teaching as a purely apocalyptic vision, at other times it seems to be a spiritual deliverance. The greatness of Jesus lay in His combination of these two aspects: if He had been merely an apocalyptist He would have been forgotten, if only a puritan He would have failed.[4] Although Jesus gave no detailed predictions of the end, Mk 13^{32} shows that His declarations on the nearness of the catastrophe leave no room for equivocation. His system is thereby discredited. 'The world, in continuing to exist,

[1] *Life of Jesus*, Eng. Tr., iii. 85.
[2] *Op. cit.*, 86.
[3] *Die evangelische Geschichte kritisch und philosophisch bearbeitet* [1838], 594–5.
[4] *Life of Jesus* [Eng. Tr. 1935], 145 f.

caused it to crumble. One generation of man at the most was the limit of its endurance. The faith of the first Christian generation is intelligible, but the faith of the second generation is no longer so. After the death of the group which had seen the Master, *the word of Jesus was convicted of falsehood.*' [1] Renan was generous enough to recognize that the false hope of Jesus and His followers served a useful purpose in enabling them to endure to the end bravely, as it has inspired many a reformer since. We should now regard it as simply a poetic expression of human progress.[2] That was a sop with a sour taste to Renan's contemporaries. The battle of eschatology was again joined.

Orthodoxy found a ready champion in the person of Timothy Colani. He attributed Renan's success to his ability to recover again the humanity of Jesus. The Church should learn from its opponent and rid itself of those elements in its dogmatic system which obscure the historical figure of Jesus. In particular, it must discard the eschatology which pictures Jesus as the future Judge, descending in majesty and glory to tread down the opponents of the gospel. 'Why should He return to earth? To triumph when He hates success? To conquer by force, when He wishes to conquer by weakness and resignation? What, would He be considered as His own precursor, a humble and sweet precursor of a violent and terrible messiah? Can one find in the religious teaching of Jesus a single line that does not contradict explicitly or implicitly such a point of view? It would be really absurd to attribute it to him.' [3] Colani's refusal of all messianism and futurist eschatology in the teaching of Jesus was destined to have tremendous consequences and has been intermittently renewed throughout the ninety years since the appearance of his book.

Had the matter been left for a while, giving theologians time to think over these ideas, the ensuing course of controversy might have proceeded quietly. It was not to be. While Renan was writing his *Vie de Jésus*, Strauss was busy on a similar venture. His former 'Life' had been directed to the world of scholarship. Now he produced a work intended for the public, but how different was its spirit! The bitterness of controversy had made him savage. His former attack on eschatology, conducted with restraint, was now violently renewed. To him the expectation of a second advent of Christ is sheer folly and the final proof of the falsity of Christianity. Of our Lord's teaching on the parousia he wrote, 'Such a thing as He has here prophesied of Himself cannot happen to a man. If He prophesied the like of Himself and expected it, then to us He is a fanatic; if He uttered it of Himself without any real conviction, then He was a braggart and a deceiver.' [4] If the language attributed to Jesus is authentic, then 'However sourly it may be received . . . our Christian ways of thinking must be given up.' [5]

It is of importance to understand why Strauss spoke so bitingly concerning this doctrine. Apparently it is no longer the mistaken view of time in the eschatological utterances that causes offence. If Jesus distinguished between a present earthly existence and one to be lived in the future Kingdom of God then, admitted Strauss, 'it is irrelevant at which nearer or remoter point of time He removed this act.' [6] Would that the theologians had listened to the agnostic at this point! For the first time in the modern debate this eschatological thorn in the flesh had been painlessly extracted; but the theologians were so incensed at the rest of what Strauss said, they insisted on pushing it back again! Strauss continued: 'What gives us offence in all these sayings is simply the one factor that Jesus joined that wonderful transformation, the introduction of the ideal state of reward, on to His own person. . . . We see therein an unallowable self-exaltation that a man (*and only of such do we speak here*) should let it get into His head to divide Himself off from all others and set Himself over against them as the future judge.' [7]

These views of Strauss' are significant for two reasons. First, he perceived with complete clarity that the real offence in the eschatology of Jesus is its unveiling the glory of the Divine Son. It confirms in a striking fashion Sanday's contention, made fifty years later: 'The great point about apocalyptic and the great value of its recognition to us at the present day is that it postulates throughout a real manifestation of God upon earth, and not merely a teacher more eminent than the rest.' [8] If this be so, we should think twice, and more, before surrendering the conception in our day. Secondly, it affected the eschatological debate to a greater extent than any other factor in the nineteenth century. The charge of Strauss that Jesus was a fanatic (*Schwärmer*) haunts the whole literature of this period. Anxiety to defend Jesus against this allegation directly led Weiffenbach to his exposition of eschatology in *Der Wiederkunftsgedanke Jesu* [1873]; he solved the difficulty by affirming that Jesus meant by His parousia His resurrection from the dead, a forced

[1] P. 149. [2] P. 151.

[3] *Jésus Christ et les Croyances messianiques de son Temps* [1864], 146 ff.

[4] *Das Leben Jesu für das deutsche Volk bearbeitet* [1864], 236.

[5] P. 237. [6] P. 242. [7] P. 242.

[8] 'The Apocalyptic Element in the Gospels,' in *The Hibbert Journal*, x. 84.

idea, only necessitated through the seriousness of the theological situation. Holtzmann more candidly admitted the presence of this element in the eschatology of Jesus but felt that it was outweighed by the advancement of man through His [Jesus'] proclamation of the presence of the Kingdom of God.[1] Beyschlag, on the other hand, denied that the idea of Jesus coming to judgment is fanatical. 'It seals Christianity as the absolute religion.' If Jesus had been but one guide among others, or if He could merely initiate but not conclude redemption, then admittedly the idea would be 'fanatical presumption.' But if the Son is the true revelation of the Father, 'then is Christ the born Judge of the world.'[2] Here we have two noted theologians a generation later compelled to discuss eschatology from the point of view of Strauss' criticism, and taking opposite sides on the issue. And the story long continued, with Schwartzkopff retaining eschatology, despite Schwärmerei, because of its implicates for the dignity of Jesus,[3] and Réville,[4] Volkmar,[5] and Wellhausen,[6] rejecting eschatology with a desire to clear Jesus of fanaticism and to demonstrate His non-messianic consciousness. To judge of language used by F. C. Grant in his comparatively recent work,[7] this aspect of the controversy is not dead yet.

We may perhaps be forgiven for passing over the contributions of men like Weizsäcker, Keim, Pfleiderer, Wendt, and Baldensperger, and most regrettably of all, J. Weiss, but few will be disposed to deny that Albert Schweitzer dominates the scene at the opening of the present century. Perhaps the chief significance of Schweitzer lay in his awakening English theologians to the magnitude of the controversy that had been engaging their German colleagues. In his estimate the saying of our Lord as to the plenteousness of the harvest (Mt 9^{37-38}) is crucial, for it represents the apocalyptic harvest of the ages. Conjoined with the ensuing mission charge it shows that the purpose of the mission was 'to set in motion the eschatological development of history, to let loose the final woes, the confusion and the strife, from which shall issue the parousia, and so to introduce the supra-mundane phase of the eschatological drama.'[8] Mt 10^{23} shows that Jesus expected the Kingdom to come before the disciples had finished their preaching tour. The non-fulfilment of this expectation caused a change in His views: the Kingdom had not come because the messianic woes still tarried. The conviction was born in upon Him that He must endure those woes in His own Person for the sake of others. This secret He revealed to the disciples at Cæsarea Philippi; then He went to Jerusalem for the specific purpose of dying there. In His death agonies He perceived the illusion of His former hopes, and He died in despair.

Schweitzer's work made a tremendous impression on British scholars. Of this Burkitt is a notable example. In his *Gospel History and its Transmission* [1906], he was evidently unimpressed by the eschatology of Jesus. 'The hope of the Second Coming of the Son of Man has faded with us into an unsubstantial dream,' he wrote. 'We are not expecting a new heaven and new earth—at least, not in our time.'[9] To him this range of ideas was best regarded as a pictorial expression of faith in progress. It must have been shortly after issuing this book that Burkitt read Schweitzer's work, and we hazard the guess that it shook him. He himself wrote a Foreword for the English translation of it. The effect may be seen in his contribution to Swete's volume of essays in 1909. He now maintained that the modern doctrine of progress is the precise opposite of the conviction of the Gospels, and that that doctrine is less defensible than it used to be. 'If we really are confronted with disquieting signs of great and fundamental changes in the social and political system that has lasted so long, *it is the Gospel above all that can reassure us*.'[10] Yet further, the conviction of the 'good time coming,' which is the heart of apocalypticism, is said to be 'the foundation of the gospel,' and apart from it 'I do not see how we can be Christians at all.'[11] Twenty years later, when Burkitt gave expression to his maturest judgment on eschatology, it became clear that he had been completely won over to the essentials of Schweitzer's view, and even found it possible to cite with approval Schweitzer's dictum about Jesus taking hold of the wheel of world history, only to be crushed by it.[12] Such expositions as E. F. Scott's *Kingdom and Messiah* [1910]; E. G. Selwyn's *Teaching of Christ* [1915]; James Moffatt's *Theology of the Gospels* [1912], and Streeter's essay in *Foundations* [1912] (a temporary aberration of which he seems later to have repented!) show that

[1] *Lehrbuch der N.T. Theologie*, 337.
[2] *New Testament Theology*, 191.
[3] *Die Weissagungen Jesu Christi* [1895], 192 ff.
[4] *Jésus de Nazareth* [1897], ii. 314 ff.
[5] *Jesus Nazarenus* [1882], 54 ff.
[6] *Einleitung in die drei ersten Evangelien* [1911], 150.
[7] *The Gospel of the Kingdom* [1940], 63.
[8] *The Quest of the Historical Jesus* [Eng. Tr., 1910], 369.
[9] *Op. cit.*[3], 63.
[10] *The Eschatological Idea in the Gospel*: Essays in some Biblica Questions . . . by members of the University of Cambridge, 208.
[11] P. 209 f.
[12] *Jesus Christ* [1932], 37 f. The book is a reprint of Burkitt's essay in *A History of Christianity in the Light of Modern Knowledge* [1929].

Burkitt was not alone in being swept along by Schweitzer's tidal wave.

This did not apply to all. If the floods generally lifted up their voice with Schweitzer's, there were not wanting those who felt that a dyke was needed. Wellhausen, for example, by this time an old man, looked with disdain on this young upstart's enthusiasm for naked eschatology. He echoed the sentiments of Colani and Réville: as far as the East is from the West, so far hath Jesus removed Jewish messianism from Him. Jesus made no reference to Himself as Messiah, nor to a forthcoming death and resurrection. Accordingly, 'It can safely be asserted that if Jesus did not once speak beforehand to His disciples of His sufferings and resurrection, He certainly did not of His parousia.' [1] For Wellhausen, Jesus was simply the Sower who faithfully sowed the seed of the Word, and nothing more.

The contribution of Professor Dodd is of a different order and deservedly well known. Unlike Wellhausen and others of his kind, Dr. Dodd thinks in eschatological categories. Like Schweitzer he regards the saying as to the plentiful harvest in the light of the frequent use of the figure in eschatological writings; but the harvest is not impending, it is (he thinks) present, the crisis is being worked out, the development lies in the past. So also the death of Jesus is conceived in terms of eschatological woes, but the death is an aspect of the judicial function of the Kingdom now in being. Tentatively Dr. Dodd suggested that perhaps Jesus did not distinguish between His resurrection, ascension, and parousia, but regarded them as three aspects of one idea; only later did the primitive Church distinguish between the three events, when the passage of time forced it to do so.[2] This led our writer at first to reject futurist eschatology as an accommodation to human language (*i.e.*, to the tendency to speak of what is 'beyond' as though in the future), admitting nevertheless the 'mythical' value of the Second Coming idea. But he seems to have modified his position of late. Jesus is believed to have linked the Fall of Jerusalem in a peculiar way with His advent, and He prepared His disciples for the time of trouble that lay ahead; consequently 'He must have contemplated a further period of history after His departure.' [3] This is an important concession, for, on the basis of realized eschatology, we must postulate that the Kingdom of God has both a development and a dénouement. Professor Dodd does not say this but he comes near it: 'As interpreted by Jesus Himself, His total career on earth was the crisis in which the long awaited kingdom came upon men. . . . But this is not the whole truth about what Christ taught. There are some mysterious sayings about the coming of the Son of Man which I have passed over too lightly. There are passages where we are told that before He comes there will be a breakdown of the physical universe. . . . I said before that it would be absurd to take literally the language about the darkened sun and falling stars. All the same, we cannot easily dismiss the impression that the final scene is laid where the world of space, time, and matter is no longer in the picture.' [4] Despite Professor Dodd's happy knack of letting his left hand take away what his right hand gives, this does imply that we can speak of a *final* scene in a sense which is more than an accommodation of language; that is a real advance, welcome to many who were grateful to this exegete for his positive help concerning realized eschatology but who felt that he had unduly minimized other elements which have an undoubted place in the authentic teaching of Jesus.

This naturally leads us to mention the efforts being made by Continental theologians to do justice to the presence of both realized and futurist eschatology in the Gospels. G. Gloege is known in this country for his 'dynamic' view of the Kingdom of God, a position which he carried beyond the linguistic stage. In the thought of Jesus the conception of God is central as it had not been since the days of the prophets. '"God ruled, rules, and will rule"; that is the theme which perpetually sounds out in the most varied sayings-compositions of Jesus.' [5] In this conception the alternatives of present and future are surpassed and antiquated: into the present the future has already broken, and the future is but the working out of what is already begun in the present. The process is one.[6] To Gloege the terrestrial-cosmic signs and catastrophes in descriptions of the end imply that all statements about it are 'hints of an intervention of God far surpassing the forms of expression.' [7]

W. G. Kümmel has adopted another approach. He insists that Jesus gave *eschatological proclamation*, not *apocalyptic instruction*. In accordance with this principle it is believed that the significance of such a saying as Mk 9^1 is not the light it throws on the future, but the implication that that future is determined by the attitude adopted to Jesus in the present. The significance of our Lord's proclamation of the Divine sovereignty is its *present* effect—God is at work in Jesus now. To cite

[1] *Einleitung*, 96.
[2] *Parables of the Kingdom*, 96–104; *Apostolic Preaching*, 33–37.
[3] *The Coming of Christ*, 19.
[4] *Op. cit.*, 4, 16 f.
[5] *Reich Gottes im Neuen Testament*, 11.
[6] *Reich Gottes und Kirche*, 109 f.
[7] *Op. cit.*, 178.

Kümmel's own conclusion, 'The inner meaning of the proclaimed eschatological event lies not in the end of the world as such, in the in-breaking of the Divine sovereignty as such, but in the fact that the impending eschatological fulfilment causes the sovereignty of *that* God to become reality who now already makes His saving purpose to be realized in Jesus.' [1] If Kümmel used his 'not . . . but' in the Biblical sense of 'both . . . and' we would whole-heartedly agree with him. P. Althaus makes a similar point in his magnificent treatise on eschatology, *Die Letzten Dinge* [5th ed. 1949]. Through the stress laid by Jesus on the 'near-expectation' of the end, His sayings gain the highest actuality. They give no plan of the coming end history, they prepare the living for the magnitude of the distress they must meet. 'The emphasis lies solely on this preparation not on a theoretic picture of the coming course of the world.' [2] This conviction leads Althaus to make the startling assertion, 'Eschatology must refuse to treat of the last epoch of history,' [3] an extreme, if understandable, expression of his viewpoint.

Cullmann adheres to this kind of interpretation but expresses himself more cautiously. To him also the announcement of the nearness of the end affects the nature of the present rather than the future, but in his view its special insistence towards the close of the ministry of Jesus reveals a vital relationship between the Crucifixion and the end. 'The essential element in the proximity of the Kingdom is not the final date, but rather the certitude that the expiatory work of Christ on the Cross constitutes the decisive event in the approach of the Kingdom of God.' [4] From this it is deduced that the entire period between the Death and Resurrection and the parousia is the time of the end: the signs of the end characterize the whole, while the end simply intensifies the processes of the present. The whole period is an eschatological unity.[5]

From the foregoing review we have omitted much that might have been mentioned, but we believe the views are representative of most other members of the enumerated groups. If we were to be rash enough to draw conclusions from this survey we would suggest that there is good ground for maintaining the following propositions:

(i) The eschatological teaching of Jesus as reported in the Gospels is authentic in the main, whatever our final decisions on certain doubtful passages may be.

(ii) The Kingdom of God has a goal as well as a history.

(iii) The parousia is an integral part of the redemptive process.

(iv) The revelation of the end is for moral incentive rather than intellectual illumination.

That is no small gain from the century of eschatology.

[1] *Verheissung und Erfüllung*, 96.
[2] *Op. cit.*, 271. [3] P. 296.
[4] *Le Retour du Christ*, 27.
[5] P. 30.

Recent Foreign Theology

The Septuagint Text of Judges. In the field of Septuagint studies the dissertation of a Finnish scholar, I. Soisalon-Soininen, is devoted to the text of Judges.[1] The author reviews previous researches on this book and then addresses himself to the problems. He rejects the view that behind the differing texts of A and B there lie two separate translations of the Hebrew text, and prefers the view that we have two recensions of a single translation. He examines the relation of the Hebrew text that lies behind this with our present Massoretic text, and also the relations of the Greek text with the later versions of Aquila, Symmachus and Theodotion. In the course of his study the author offers some valuable notes on the syntax of the Greek, a field of study in which all too little work has been done. Throughout, the work is competently done and the study is to be commended. While the detailed and exacting work on which this book rests is less exciting than many other studies, it is of the utmost importance that we should continue to have scholars who are prepared to undertake it. For not less important than the interpretation of the text of the Bible is the patient establishment of the text that has to be interpreted.

[1] *Die Textformen der Septuaginta-Übersetzung des Richterbuches* [1951], Helsinki.

The Book of Amos. A careful study of the text of the book of Amos forms the doctoral dissertation of Professor V. Maag, of Zürich.[2] Here the text of the book is first examined and printed in such a way as to show which words are judged to belong to the original text and which are held to be glosses. Moreover, varieties of type or romanization indicate the variety of gloss which Dr. Maag finds in each case. Textual notes, translation, and further notes on the translation follow, and there are discussions as to the genuineness of the differ-

[2] *Text, Wortschatz und Begriffswelt des Buches Amos* [1951]. Brill, Leiden.

nt sections. Following this we have a complete ocabulary of the book. Together these sections omprise about half of the book. Careful discussion f individual words then occupies about a hundred ages, while in the concluding section the author ollects together words in a common area of ideas nd considers some of the leading ideas of the rophet. The whole forms a learned work, whose alue will be best appreciated by scholars, and the ndependent judgment of the author will give a ame to his book, even in the eyes of those who o not follow his views. So far as the reviewer nows it is the first book from the pen of Professor Koehler's successor, and it may well presage a uccession of important works.

Hebrew Union College Anniversary Publication.[1] The Hebrew University College in Cincinnati is celebrating its seventy-fifth anniversary in 1950 by the publication of a special volume of the *Hebrew Union College Annual* in two parts, of which the first has been issued. This contains thirteen articles on the Old Testament, eight articles on Sumerology and Semitics, three articles on Rabbinics, and nine articles on Philosophy and Jewish Theology. Here it must suffice to mention the Biblical articles. W. F. Albright argues that Ps 68 consists of a series of *incipits*—a view which was earlier put forward by T. H. Robinson who said it reads like 'a page from the index of a hymn-book.' Other essays dealing with the Psalms are H. L. Ginsberg's, presenting a number of textual emendations (the first proposing to read וגדלו שמו ברעדו in Ps $2^{11f.}$ for נשקו בר : וגילו ברעדה), and S. Mowinckel's on 'Traditionalism and Personality in the Psalms.' R. Marcus writes on Biblical Hypostases of Wisdom, taking his point of departure from H. Ringgren's *Word and Wisdom*, while the reviewer argues for the unity of the Book of Daniel. Two essays deal with the Book of Isaiah, namely, T. J. Meek's arguing against Torrey's dating of Deutero-Isaiah while recognizing Torrey's book to be 'the most stimulating volume ever produced on the Book of Isaiah,' and Julian Morgenstern's on Is 63^{7-14}, arguing that both this passage and Ps 106 date from *c.* 460 B.C. Nelson Glueck discusses the identification of some Biblical sites in the Jordan valley, while I. Sonne finds one of the Hymns found amongst the Dead Sea Scrolls to reflect a Gnostic background and to be directed against heretics. W. Baumgartner writes on the Mandæan question, and Cyrus Gordon on Belt-wrestling in the Bible world (with illustrations). L. Koehler discusses questions concerning the Tiberian Massorah. The remaining essay in the Biblical field is by Sheldon H. Blank, and it deals with the curse, blasphemy, the spell, and the oath in Israel. Of these thirteen articles all save Baumgartner's and Koehler's are in English, while these two are in German. Many of the articles in other sections are of considerable interest, but space is lacking to mention here more than these, comprising less than half the volume. The whole is beautifully produced and is amazingly cheap compared with most American books.

[1] *Hebrew Union College Annual*, xxiii. (=*Hebrew Union College Seventy-fifth Anniversary Publication*), Part I. [1952]. Hebrew Union College, Cincinnati; $3.00.

Yahweh's Words and Deeds. From the vigorous school of Uppsala a new study, from the pen of G. Östborn, has appeared. This deals with the words and deeds of Yahweh, and is concerned to study the motive and purpose of Old Testament historiography.[2] After an introduction the author considers the Tetrateuch as a historical account, then the writings of the Deuteronomic school and the Chronicler, then the prophetic and the apocalyptic view of history, and finally surveys the principal method of historical presentation in the Old Testament. Throughout, he rightly sees that here we have not history for its own sake, but history as the sphere of revelation and as the vehicle of a Divine message. It is throughout essentially and profoundly religious, and while its purpose may be in part to preserve the memory of the past, it is yet more to preserve the revelation which was mediated through the events. Hence the cultic significance of the historical record is emphasized. While this book is very short, it is throughout suggestive and stimulating, and it rests, like all the Scandinavian work, on a wide acquaintance with modern literature. Moreover it is in the fullest harmony with current trends in its recognition of the religious character of Old Testament historiography. This is infused with a different spirit from the work of Thucydides and yet more different from that of the modern scientific historian. Without ignoring the human actors on the stage of history or suggesting that God is the sole actor on that stage, it is yet concerned first and foremost with history as the vehicle of His word and His act.

The Psalms. Dr. Samuel Terrien, of Union Theological Seminary, New York, has published an excellent little work on *The Psalms*.[3] It is not a

[2] *Yahweh's Words and Deeds: A Preliminary Study into the Old Testament Presentation of History* [1951]. Uppsala Universitets Årsskrift 1951 : 7. Lundequistska, Uppsala and Harrassowitz, Wiesbaden; Kr. 4.00.

[3] *The Psalms and their Meaning for Today* [1952]. The Bobbs-Merrill Company, Indianapolis and New York; $3.00.

commentary, but a brief introduction to a selection of the psalms, resting on sound modern scholarship and written in a most attractive style. There is a short introduction, and then the selected psalms are treated according to their types, in the manner of Gunkel. There are Hymns of Praise (Pss 29, 8, 19, 104), Hymns sung to the Lord of History (Pss 114, 46, 47, 110), Hymns sung to the Lord of Zion (Pss 122, 15, 24, 84), Prayers in time of crisis (Pss 80, 137, 90), Personal supplications (Pss 42, 43, 22), Penitential prayers (Pss 51, 130), Songs of Faith (Pss 124, 107, 65, 103), Psalms of Trust (Pss 27, 121, 23), Psalms of Wisdom (Pss 139, 73). It will be seen that the most familiar of the Psalms have been in general selected. The book is written for a wide public, and it is deserving the widest circulation on both sides of the Atlantic. Its scholarship is not obtruded, but its fruits are made available to every reader, and it is much more than a work of scholarship. The final section is on the meaning of the Psalms for our modern world. Throughout the reader's attention is held and his spirit is nourished.

Near Eastern Archaeology. The same author has published simultaneously an excellent survey of Near Eastern archaeology.[1] In the first chapter he describes the technique of exploration and excavation, with special reference to the Mari site he knows so well. In the second he surveys briefly the history of archaeology in these regions from 1842 to 1952, and in the third he offers a rapid sketch of the history and civilization of the ancient Near East. The concluding chapter briefly indicates the value of archaeology to the Biblical student and the dangers to which it may lead. His own view is wisely balanced in that he finds substantial accord with Biblical records while detailed confirmation is rarely found. His work is up to date and records recently known evidence and is thoroughly reliable. It is excellently illustrated throughout, and it offers a well written popular introduction to the subject.

H. H. Rowley

The University, Manchester

[1] *Découvertes des Mondes Ensevelis* [1952]. Delachaux et Niestlé, Neuchatel and Paris.

Entre Nous

Religious Education : The Early Training of Children in Prayer and Worship. 2. Problems by the Way

In my first article I suggested that our dominant purpose in the early training of children in religion (up to the age of ten or so) should be to give them an attractive and compelling impression, so that when in early adolescence the time comes for intellectual and moral decision they may not be blinded by emotional prejudices. We considered in general how this may be done by allowing children to take a natural part in simple religious acts which link on with their natural interests and their desire to be grown-up. In the very early stages all experience is part of religious education and there is no distinction between secular and sacred. We shall look now at some of the problems of this early period.

We saw how, by praying regularly at the child's cot from the beginning, parents may help the tiniest infant to drink in the impression of prayer as a normal part of ordinary life—and above all something that grown-up people do. This last point is quite crucial, because the child who is allowed to get the impression that prayer is an activity peculiar to childhood (like having your nose blown for you, or going to bed early) will grow up with a powerful unconscious urge to abandon it at the earliest opportunity. But if he grows into the practice of prayer by slowly aligning himself with what father and mother have always done by his cot, then he will never be conscious of compulsion, only of following freely where they lead. This is the real argument against 'Mother's Knee,' which accentuates in every way the dependence and subservience of the child and obscures for him the fact that prayer is a grown-up activity. As soon as the baby begins to share, by imitation, in this daily act of prayer, he is himself asking to be taken the next step.

What is the next step ? Nobody can dogmatize about this, because children differ so much, but there are certain broad principles which may be useful guides. While the child is still an infant prayers may be no more than mother (and other members of the family) saying one or two simple prayers aloud, with hands together and eyes closed. You may sing the verse of a children's hymn and have occasional times of complete silence. Introduce the baby gradually to the 'mechanics' of prayer in all its forms. For the time being his part may be no more than imitating your actions or even just quietly watching. But in his own time and in his own way he will begin to join in.

When he reaches the toddler stage and begins to

be interested in picture books, I suggest that you should base your prayers on a good picture book of the life of Christ. Go to some trouble in choosing a good one, because a child's whole attitude to religion is conditioned by the quality of the experiences it affords. Many a Christian home will boast expensive volumes of fairy tales, with admirable pictures, while the books which are the instruments of religious teaching are often dull, shoddy, and lacking any aesthetic merit. That in itself constitutes religious education of a most damaging kind. The contrast is not lost on the small child. Another important thing to ensure is the inherent *truth* of the pictures we use with children. Be conscious that pictures that we (sometimes so casually) allow children to see are shaping their whole conception of God and the world. Many religious books are not only cheap and shoddy as works of art, but also (what is even worse) superficial and sentimental in their presentation of fact. The most obvious instance of this is the feeble presentation of our Lord's character so much favoured by second-rate religious artists, representing Him as an effeminate and rather pathetic figure that can make no real appeal to a healthy-minded child. In a few years' time Dan Dare will be the hero, and we must show children a Christ who possesses (as indeed He does) all the virtues of Dan Dare and a great deal more besides. It is not really surprising that the emasculated Christ we so often offer is soon overshadowed by lesser heroes. We must present our Lord, in both picture and story, as possessing all the virile qualities which children rightly admire, and this will have a strong bearing on our choice of books. Have one really good book (not many) and let it be the focus of prayers all through childhood. A book like William Hole's *Jesus of Nazareth* (Eyre and Spottiswoode) can hardly be bettered. The pictures in water colour are good as simple works of art; the figure of our Lord is manly and attractive; the topographical details are accurate. The gospel story, in the Authorized Version, is printed opposite each picture, and at the end there are notes by George Adam Smith that will help parents to build up the details of the pictures imaginatively. It is a book with universal appeal and it will last a lifetime.

As the child sits on your knee and turns over the pages, he is being introduced to the practice of meditation. He absorbs, first through the pictures alone and later by question and narrative, an impression of our Lord which will command his liking and later his affection and worship. Your prayer time may consist of looking together at a few pictures, dealing with questions and comments (which is meditation), and then saying, 'Well, Jesus is with us now, so let's kneel down and talk to Him.' So meditation leads naturally into prayer, and the prayers that follow can be largely based on the subject matter of the pictures you have looked at.

This raises the next question, What sort of material are we to use in our prayers? Is it good to use a book of prayers, or should we say prayers out of our own heads? Must we be formal or informal? Children are equally at home with either kind of prayer and within a clear devotional framework we can be free to ring the changes more or less at will. By all means use formal prayers—and here (as with everything else) use the best. Don't hesitate to introduce children at a quite early age (any time after three) to some of the great prayers and hymns of the Christian tradition. Children are fascinated by the grandeur of fine words and derive from them a deeper experience than we sometimes recognize. My own children from the age of three have loved the compline prayers. Experience suggests that children absorb as a kind of atmosphere the purport of great Christian affirmations and assurances long before they can be expected to grasp their meaning intellectually. So don't be deterred by thinking that they won't understand. Many of the Prayer Book collects and other traditional prayers are just as intelligible to children (and far more lovely) as some of the 'simple' inanities we are often tempted to substitute for them. Books like *My Own Picture Book* and *My Own Picture Hymn Book* (both published by the S.C.M. Press) are an excellent guide for young children's prayer times. Formal prayers need great and memorable words. For the more simple and intimate part of our prayer time we may encourage children to talk to God quite spontaneously in their own words, never mind how crude and familiar they may sometimes be. Give them complete freedom and never be shocked by anything they say. To them the whole field of experience is religion (and quite rightly) and they will pass without any difficulty from the resounding words of the Benedicite or Ps 23 to such a familiar petition as 'Please, God, don't let Mummy forget it's my birthday on Tuesday!'

The question is often asked, 'What am I to do if my child refuses to say his prayers one night? Can I compel him?' This illustrates the immense importance of praying together, as distinct from 'Mother's Knee.' You can simply reply without being the least bit hurt or anxious, 'All right, you carry on with what you're doing . . . but I'm going to say my prayers as usual.' Children are so ready to conform to grown-up custom that he will not remain a rebel for long.

Lastly, there is the problem of children's questions. One or two guiding principles may be useful. We obviously need to be reasonably informed and

we ought to prepare ourselves well beforehand for the sort of questions we know children will inevitably ask. We need not only the knowledge but the right terminology for expressing it. But sometimes with the best will in the world we shall be caught out, and then the only course is complete honesty: 'I am afraid I don't know that—let's go and find out together.' Children don't expect us to be unfailing oracles and they respect frank ignorance. It is pretence or falsity that shatters their confidence. Let all the answers we give be strictly true within the limits of the child's understanding. An obvious and very crucial instance is the answers we give to questions about sex (which incidentally determine more than we sometimes recognize a child's whole response to authority). He doesn't need the whole answer to begin with, but whatever part of the answer he is ready for (and the fact that he has asked a question at all shows that he is capable of understanding the answer), it must be substantially true. Remember knowledge grows like a tree; it is an organic process; and later knowledge must be consonant with earlier. Above everything all our answers to his questions about God and the World—about death and suffering—must be re-assuring. A child needs a sense of security and nothing must be allowed to disturb his growing realization that, in spite of all the hostile elements in the world, God loves him and is deeply concerned about his highest welfare. All our replies to his problems and all our attempts to show him God must, so to speak, preserve God's integrity. We must 'keep clear the character of God.' At the lowest level we shall avoid ideas like 'If you do that sort of thing God won't love you' and at the higher level we shall be extremely careful about Old Testament stories and sub-Christian ideas which have survived into the Christian tradition. JOHN G. WILLIAMS

Church of England Schools Council

C. S. Lewis

Mere Christianity describes itself as 'a revised and amplified edition, with a new introduction of the three books, "Broadcast Talks," "Christian Behaviour," and "Beyond Personality,"' by Mr. C. S. Lewis (Bles; 8s. 6d. net). There is no more valuable apologist for the Christian Faith than C. S. Lewis. He can take the most abstruse things and with a shaft of illumination make them intelligible to the simplest mind. He has, for instance, a paragraph on the difference between *begetting* and *creating*. 'To beget is to become the father of: to create is to make. And the difference is this. When you beget, you beget something of the same kind as yourself. A man begets human babies, a beaver begets little beavers and a bird begets eggs which turn into birds. But when you make, you make something of a different kind from yourself. A bird makes a nest, a beaver builds a dam, a man makes a wireless set—or he may make something more like himself than a wireless set: say, a statue.' So, he goes on to say, 'What God begets is God; just as what man begets is man. What God creates is not God; just as what man makes is not man.' There is all Christology there! C. S. Lewis has an almost unique gift for using pictures, metaphors, and analogies which come from the life of the twentieth century and which are there intelligible to modern men. 'God made us; invented us as a man invents an engine. A car is made to run on petrol, and it would not run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits are designed to burn, or the food our spirits were designed to feed on. There is no other.' When he is talking about the harm that ill-living Christians can do he says, 'The war-time posters told us that Careless Talk cost Lives. It is equally true that Careless Lives cost Talk.' C. S. Lewis writes with a lightness of touch and with a smile that is never far away; but beneath the lightness, and never far beneath it, there is an intensity of feeling. 'A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was and is the Son of God, or else a madman or something worse. You can shut him up for a fool, you can spit at him and kill him as a demon; or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to.' WILLIAM BARCLAY

Glasgow

Dr. Mott

The Editors and the Reviewer greatly regret that, in the June issue, in the review of Dr. Fisher's book, *John R. Mott, Architect of Co-operation and Unity*, it was said that Dr. Mott had died. That this statement was erroneous was immediately brought to our attention by Dr. Mott's friends. But nevertheless we wish to apologize for the pain that this mistake has given.

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